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A GRAMMAR OF THE ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY

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THIRD EDITION

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PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Naḳāid*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya* (الْفَيْيَة) of 'Ibn Mālīk, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المُفَصَّل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Af'āl* (لَامِيَّةُ الْأَفْعَالِ) of 'Ibn Mālīk, with the Commentary of his son Badru 'd-dīn (ed. Volek, 1866). Of recent native works I have diligently used the '*Miṣbāḥu 'l-Ṭālib fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the '*Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled '*Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ, second edition, Beirut, 1867); and Nāṣīf 'el-Yāziḡī's '*Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْخِطَابِ, second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguæ Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

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		FIGURE.				NUMERICAL VALUE.
NAME.		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءَ Rā.	ر	ر	...	...	200
	زَايُ } (زَاءُ) } Zāy.	ز	ز	...	...	7
	سَيْنَ Sīn.	س	س	س	س	60
	شَيْنَ Šīn.	ش	ش	ش	ش	300
B	صَادُ Ṣād.	ص	ص	ص	ص	90
	ضَادُ Ḍād.	ض	ض	ض	ض	800
	طَاءَ Ṭā.	ط	ط	ط	ط	9
	ظَاءَ Ḍā.	ظ	ظ	ظ	ظ	900
C	عَيْنَ ‘Ain.	ع	ع	ع	ع	70
	غَيْنَ Ġain.	غ	غ	غ	غ	1000
	فَاءَ Fā.	ف	ف	ف	ف	80
	كَافُ Kāf.	ق	ق	ق	ق	100
	كَافُ Kāf.	ك	ك	ك	ك	20
	لَامُ Lām.	ل	ل	ل	ل	30
	مِيمُ Mīm.	م	م	م	م	40
	نُونُ Nūn.	ن	ن	ن	ن	50
	هَاءَ Hā.	ه	ه	ه	ه	5
	وَاوُ Wāw.	و	و	...	...	6
	يَاءُ Yā.	ي	ي	ي	ي	10

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ الْحُرُوفِ الْهَجَائِيَّةِ, or حُرُوفُ الْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
اَلِفُ Elif.	ا	ا	...	...	1
بَاءُ Bā.	ب	ب	ب	ب	2
تَاءُ Tā.	ت	ت	ت	ت	400
ثَاءُ Thā.	ث	ث	ث	ث	500
جِيمُ Ġim.	ج	[ج]	ج	[ج]	3
هَاءُ Hā.	ح	[ح]	ح	[ح]	8
خَاءُ Hā.	خ	[خ]	خ	[خ]	600
دَالُ Dāl.	د	د	...	...	4
ذَالُ Dāl.	ذ	ذ	...	...	700

REM. *a.* ا in connection with a preceding ل forms the figures أ, ٱ, ٱ. This combination is called *lām-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ع. The object of it is merely to distinguish êlif as the long vowel *ā*, § 3, from êlif as the spiritus lenis (êlif with *hêmza*, ا, § 15).

REM. *b.* The order of the letters ه and و is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ف *f*, but ق *k**. At the end of a word these points are usually omitted, ف, ق.

REM. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بھ <i>bh.</i>	سھ <i>sh.</i>	فی <i>fy.</i>
تھ <i>th.</i>	دھ <i>dh.</i>	لھ <i>lh.</i>
گھ <i>gh.</i>	عھ <i>gh.</i>	لمھ <i>lmh.</i>
هھ <i>hh.</i>	فھ <i>fh.</i>	یھ <i>yh.</i>

C

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus حھ appears as حھ, or, in the fount used for this grammar, as حھ. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, *k* has the point below, ق, ق, or even ق, ق.

A REM. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نَقَطٌ), are divided by the grammarians into *الْحُرُوفُ الْمَهْمَلَةُ*, the loose or free, i.e. *unpointed, letters*, and *الْحُرُوفُ الْمُعْجَمَةُ*, the bolted or fastened, i.e. *pointed, letters*. To the former class belong ط, ص, س, ر, د, ح and ع; to the latter خ, ز, ذ, ش, ض, ظ and غ. The letters ب, ت, ث and ي are generally distinguished as follows:

B ب is called *أَلْبَاءُ الْمَوْحَدَةُ*, the *د* with one point (د);
 ت „ *أَلْتَاءُ الْمَثْنَاءِ مِنْ فَوْقِهَا*, the *د* with two points above (ت);
 ي „ *أَلْيَاءُ الْمَثْنَاءِ مِنْ تَحْتِهَا*, the *د* with two points below (ي)*;
 ث „ *أَلْتَاءُ الْمَثْلَثَةِ*, the *د* with three points (ث).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط; ص; س; ر; د; ح; ع; etc. Also ه or ه by way of distinction from ة. In some old Mss. ش has only one point above, and then س takes a point below.

C REM. *e.* The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, *أَلْشَفَوِيُّ* or *أَلْشَفِيَّةُ*, the labials (*شَفَا* a lip).

ظ ذ ث, *أَلْثَوِيُّ*, the gingivals, in uttering which the

D tongue is pressed against the gum (أَلْثَنَةُ).

ص س ز, *أَلْأَسَلِيُّ*, the sibilants, which are pronounced with the tip of the tongue (أَلْأَسَلَةُ).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *êlif makṣūra* (§ 7, rem. b): thus رَمَى, but لِي, كَي.]

أَلْدَوَلِقِيَّةُ or أَلْحُرُوفُ الدَّقِيقَةِ, the liquids ن ل ر, which are pronounced with the extremity of the tongue (أَلْدَوَلَقُ or أَلْدَوَلَقُ).

أَلْحُرُوفُ الشَّجَرِيَّةِ, the letters ض ش ج, which are uttered through the open orifice of the lips (أَلشَّجَرُ).

أَلنَّطِيعَةُ or أَلْحُرُوفُ النَّطِيعَةِ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (أَلنَّطِيعُ or أَلنَّطِيعُ).

أَلْحُرُوفَانِ اللَّهَوِيَّانِ, the letters ق and ك, in uttering which the uvula (أَللَّهَاءُ) is brought into play.

أَلْحُرُوفُ أَلْحَلْقِيَّةِ or أَلْحُرُوفُ أَلْحَلْقِ, the gutturals, ه غ ع خ ح أ.

The letters ي و ا are called أَلْحُرُوفُ اللَّيِّنَةِ or أَلْحُرُوفُ اللَّيِّنِ, the soft letters, and أَلْحُرُوفُ أَلْعَلَّةِ, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, C however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the *h* of the Hebrews (as in *אֶמֶר*, *יָאבֹב*, *הַבְּאֵלָה*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. *ג*, or our *g* in *get*.

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than ه, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that, with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit, mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as الظَّاءُ الْمَشَّالَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَضَارٍ for مَضَاغٍ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A
founded with *êlif hêmzatum*, as '*ultu*, *ya'ûlu*, for *kultu*, *yakûlu*.

ك, ل, م, and ن, are exactly our *k*, *l*, *m*, *n*. When immediately
followed by the letter ب, without any vowel coming between them,
ن takes the sound of *m*: as جَنْبُ *gemb*, عَنْبَرُ '*ambar*, سَنْبَاءُ *sembā'u*,
not *gènb*, '*anbar*, *shènbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُمْ *hum*, أَهْلَكَ '*ahlaka*. In the
grammatical termination هَاءُ التَّائِيَةِ [called هَاءُ التَّائِيَةِ] is pro-
nounced like ت, *t*)*. B

و and ي are precisely our *w* and *y*. The Turks and Persians
usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To
indicate the long vowels and diphthongs they made use of the three
consonants that come nearest to them in sound: viz. ا (without *hêmza*,
see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g., C
لā *lā*, فī *fī*, كī *kai*, دū *dū*, لāu *lau*.

4. At a later period the following signs were invented to express
the short vowels.

(a) َ *fèth* (فَتْح) or *fèthā* (فَتْحَة), *a*, è (as in *pet*), *e* (nearly the
French *e muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *shemsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kèsr* (كَسْر) or *kèsra* (كَسْرَة), *i* (as in *pin*), ì (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihi*, أَقْبَطُ *akḫiṭun*. D

(c) ُ *ḍamm* (ضَم) or *ḍamma* (ضَمَة), *u* (as in *bull*), *o*, ò (nearly as
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَاهُ *lahu*,
حُجَّةٌ *högğètun*, عَمْرٌ *ömrun*.

* In point of fact, this figure َ is merely a compromise between
the ancient َ (Heb. ַ, ַ), the old pausal َ (ah), and the
modern َ (Heb. ַ), in which last the َ is silent.

A REM. a. The distinction between the names *fèth*, *kèsr*, *ḍamm*, and *fètha*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew נֶחֱמָה, נֶחֱמָה, נֶחֱמָה, and קָבוֹץ. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. اَلْحُرُورِيَّةُ بِنَصَبِ اَلْحَاءِ. [Another name for *ḍamm* is *kabw*, قَبُو.—De G.]

B REM. b. A vowel is called حَرَكَةٌ, a *motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form* or *figure*, plur. أَشْكَالٌ or شُكُولٌ.

REM. c. In the oldest Mss. of the Kōr'ān, the vowels are expressed by dots (usually red), one above for *fètha*, one below for *kèsra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from ا and ي or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *è*, *e*, *C* *ì*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(a) When preceded or followed by the strong gutturals غ غ خ ح, or the emphatic consonants ق ق ظ ط ض ص, *fètha* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish *ä*; e.g. خَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِيٌّ *bākīya*, صَدْرٌ *ṣādrun*. Under the same circumstances *kèsra* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *ì*, e.g. عِلْمٌ 'ilmun, سِحْرٌ sìhrun, قِسْرٌ kīsrun; whilst A damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لُطْفٌ laṭofa, لُطْفٌ loṭfun, حُسْنٌ ḥosnun / ن ؟ or ḥōsnun, رُغْبٌ ro'bun, عُمْرٌ 'ömrun.

(b) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fêṭha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabta, أَكْبَرُ 'akbaru; or it becomes a B simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلْ bəl, مَرْكَبٌ mèrkèbun, سَمَكٌ sèmekun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَّةٌ ġarratun, مَرَّةٌ marratun, غَارَةٌ ġāratun, صُورَةٌ šūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ kāla, بَيْعٌ bi'a, سَوْقٌ sūḳun; in which case these letters are called حُرُوفُ الْإِمْدَادِ, *literae productionis*, "letters of prolongation." The combinations يـ and وـ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طَيِّبٌ, طَوْرٌ, nearly tōrun, tūnun.

REM. a. *ā* was at first more rarely marked than the other D long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fêṭha; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, هَكَذَا, هَهُنَا, هَذَا, ذَلِكَ, لَكِنَّ or لَكِنْ, الْقِيَمَةُ, السَّمَوَاتُ, الْمَلَكَةُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, الْمَلَكَةُ, الْقِيَمَةُ, السَّمَوَاتُ (the resurrection, to be carefully distinguished from

- A ثَلَاثَةٌ, ثَلَاثُ. ذَلِكْ, هُنَا. The words ثَلَاثُ, ثَلَاثَةٌ, and ثَلَاثُونَ are also frequently written defectively ثَلْتُ, ثَلْتُهُ, ثَلْتُونَ; and occasionally some other vocables, such as ثَمْنِيَّةٌ and ثَمْنُونَ; and other proper names ending in ثَمْنُ; تَعْلَى and تَبْرَكْ; رَمَضُنْ, سُلَيْمُنْ, and other proper names of the forms فَاعِلٌ and أَلْفَاعِلٌ; دَيْنَرٌ; etc. This is more common in Maġribī Mss. than in others.—The long vowel ī is in a very few instances written defectively at the end of a word, e.g. أَلْحَافِ, Ḥāfī, أَلْعَاصِ, Ḥāṣī, حُذَيْفَةُ بْنُ أَلْيَمَانِ, Ḥodēifetu 'bnu 'l-Yēmānī, for أَلْحَافِي, أَلْعَاصِي, أَلْيَمَانِي; أَلْمُهْتَدِي for أَلْمُهْتَدِ.

REM. b. The letter ه, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final o in foreign words; e.g. قَارُلُهُ, Carlo; دُونُ بَطْرُهُ, Don Pedro; وَادِي آرُهُ, the river Guadiaro.

- REM. c. The sound of ا inclines, in later times and in certain localities, from ā to ē, just as that of فèṭḥa does from a to è (see § 4, a, and § 5, b). This change is called اَلْإِمَالَةُ, Ḥ'imāla, the "deflection" of the sound of a and ā towards that of i and ī. The Maġribī Arabs actually pronounce ā in many cases as ī. Hence رِكَابٌ rikāb, لَكِينٌ lākin, بَابٌ bāb, لِسَانٌ lisān, are sounded rikēb, lēkin, bīb, lisīn; and, conversely, the Spanish names Beja, Jaen, Caniles, Lebrilla, are written بَاجَه, جَيَّان, قَنَالَش, بُرَالَه.

7. ا corresponds to fèṭḥa, ي to kèsra, and و to damma; whence D ا is called أُخْتُ الْفَتْحَةِ, the sister of fèṭḥa, ي, أُخْتُ الْكَسْرِ, the sister of kèsra, and و, أُخْتُ الضَّمَّةِ, the sister of damma. Fèṭḥa before ي and و forms the diphthongs ai and au, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ ṣaifun,

* [The omission of final ي in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final ī was shortened or dropped. See Nöldeke, *Gesch. d. Qorān's*, p. 251.]

خَوْفٌ *haufun*; but after the other letters become nearly *ē* (Heb. יֵ=) A and *ō* (Heb. יֶ=), e.g. سَيْفٌ *sèifun*, مَوْتُ *m^aotun* (almost *sèifun*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by damma and by fèṭḥa, ى is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This ى, in itself quite superfluous (*èlif otiosum*), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction و *and*. It is called اَلْفُ الْوَقَايَةِ, *the guarding èlif*, or اَلْاَلِفُ الْفَاصِلَةُ, *the separating èlif*.

REM. b. ى at the end of a word after a fèṭḥa is pronounced B like ى, e.g. فَتَى *fatā*, رَمَى *ramā*, اَلَى *'ilā**, and is called, like ى itself in the same position (e.g. بَهْنَسَا *Bèhnesā*, غَزَا *ġazā*), اَلْاَلِفُ الْمَقْصُورَةُ, *the èlif that can be abbreviated*, in contradistinction to the *lengthened èlif*, اَلْاَلِفُ الْمَمْدُودَةُ (see § 22 and § 23, rem. a), which is protected by *hèmma*. It receives this name because, when it comes in contact with a *hèmma conjunctionis* (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبَى before اَلْوَزِيرِ (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending C in ى, the ى is sometimes retained according to old custom, as in رَمَاهُ or رَمَيْهِ, but it is commonly changed into ى, as رَمَاهُ.

* [But ى, with the mark *ġèzma* (see § 10), as in يَدَى, كَى is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters ى suprascript; e.g. يَدَى كَلِ مَعْطَاءِ, i.e. يَدَى *yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between ى and ى, pronouncing the former nearly as *ē*; cf. rem. d. On the other hand many Mss., even very ancient ones, write ى where the received rules require ى. According to the grammarians *èlif maḳṣūra* is always written ى in words of more than three letters unless the penultimate letter is *Yā* (as يَحْيَا *he will live*, دُنْيَا *world*). In words of three letters, the origin of the final *ā* must be considered; a “converted *Yā*” gives ى, a “converted *Wāw*” gives ى. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in اَء we often find اَوَء instead of اَء , as حَيَوَء or حَيَوُة , صَلَوَء or صَلَوُة , زَكَوَء or زَكَوُة , نَجَوَء , غَدَوَء , مَشَكَوَء , مَنَوَء , and so also رَبَوَا for رَبَّا , الرَّبَّا ; further اِيَء for اِء in the loan-word تَوَرِيَء or تَوْرِيَء ; according to which older mode of writing we ought to pronounce the اِء nearly as \bar{a} or \bar{e} respectively*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ء *an*, ِء *in*, ُء or ُوء *un*. This is called التَّنْوِين , the *tènwin* or “nutation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e.g. مَدِينَةً *medīnètan*, بِنْتٍ *bintin*, مَالٌ *mālun*. See § 308.

REM. *a.* ء takes an ا after all the consonants except ه ; as بَابًا , رِيحًا , but خَلِيفَةً . However, when it precedes a ي , no ا is written, as in هَدَى ; nor, according to the older orthography, when it accompanies a *hèmza*, as in شَيْءٌ , for which we more usually find شَيْئًا . This èlif in no way affects the quantity of the vowel, which is always short: *bābān*, *rīḥān*.

C REM. *b.* To one word و is added, without in any way affecting the sound of the *tènwin*, viz. to the proper name عَمْرُو ‘*Amr*’ (not ‘*Amrū*’), genit. عَمْرٍو , accus. عَمْرًا , rarely عَمْرَوًا , [or, when the *tènwin* falls away (§ 315, *a*, rem. *b*) عَمْرُو in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. عَمْرٌ ‘*Omar*’, genit. and accus. عَمْرٍ . The و of عَمْرُو and عَمْرٍو is, however, often neglected in old manuscripts. [Cf. the use of ا to represent *tènwin* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the *Ḳor’ān*, the *tènwin* is expressed by doubling the dots which represent the vowels; $\text{ٓ} = \text{اَء}$, $\text{ٕ} = \text{ِء}$, $\text{ٖ} = \text{ُء}$.

* [The prophet said أَفْعُو for أَفْعَى , حَدَّو for حَدَّاهِ . Zamahsārī, *Faḥk* i. 114.--De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. *Ġēzma* or *Sukūn*.

9. *Ġəzma*, جَزْمٌ or جُزْمَةٌ (*amputation*), ۚ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bəl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآنٌ *qor-'ānun* (not *qo-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُونٌ *rest*, coincides.

REM. a. A letter which has no following vowel is called **حَرْفٌ** B
سَاكِنٌ, a *quiescent letter*, as opposed to **حَرْفٌ مُتَحَرِّكٌ**, a *movent letter*.
 See § 4, rem. b.

REM. *b.* Letters that are assimilated to a following letter, which receives in consequence the *tèsdud* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a *gézma*; e.g. ^{١٥}أَرَدْتُ ^{١٥}مِنْ رَبِّهِ الرَّحْمَنِ, not ^{١٥}أَرَدْتُ ^{١٥}مِنْ رَبِّهِ الرَّحْمَنِ :

REM. c. The same distinction exists between the words *ǵèzm* and *ǵèzma*, as between *fèth* and *fètha*, etc. (see § 4, rem. a).

REM. *d.* Older forms of the *gézma* are $\hat{\underline{=}}$ and $\hat{\underline{>}}$, whence the C later $\underline{=}$, instead of the common $\underline{=}$ or $\underline{=}$. In some old Mss. of the Kor'ân a small horizontal (red) stroke is used, $\underline{=}$.

10. **ی** and **و**, when they form a diphthong with fethā, are marked with a gèzma, as **يَوْمٌ**, **كَيٌ**, **يَدِيٌ**; but when they stand for *elif productionis* they do not take this sign (see § 7, rem. *b, c, d*).

REM. In many manuscripts a gèzma is placed even over the letters of prolongation, e.g. **قَالَ**, **صَبُورٌ**, **سَيِّمٌ**; and over the **ʿlif** maḳṣūra, e.g. **هَدَىٰ** **عَلَىٰ** for **هَدَىٰ عَلَىٰ**.

B. *Tèsdîd* or *Sèdda*.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّد), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **كُلَّ** *el-kulla*, **كُلَّ** *kullan*, **سَمَّ** *es-sèmmi*, **سَمَّ** *sèmmîn*, **مُرَّ** *el-murru*, **مُرَّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُوِّلَ** *kūwila* and **تُقَوِّلَ** *tukūwila*, instead of **قَوِّلَ** and **تُقَوِّلَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَّرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَقَّطْتُ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *êlif hèmzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأَّسَ** *ra'āsun*, **سَأَّلَ** *sa'ālun*, **نَأَّجَ** *na'ağun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّةُ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مَشَدَّدُ**), since in the oldest and most carefully written manuscripts its form is **س**. Its opposite is **حَفَّ**, i.e. **خَفَّ** (from **مُخَفَّفُ** *lightened, single*); e.g. **حَفَّ** *سَرًا وَعَلَانِيَةً* *secretly and openly*.

D REM. e. *Tèsdîd*, in combination with **اَ**, **إِ**, **أَ**, **أَ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **اَ** the Egyptians write **أَ** instead of **أَ**; but elsewhere, at least in old manuscripts, **أَ** may stand for **أَ** as well as **أَ**. The African Arabs constantly write **أَ**, **أَ**, **أَ**, for **أَ**, **أَ**, **أَ**. In the oldest Mss. of the *Ḳorān*, *tèsdîd* is expressed by **اَ** or **اَ**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sédâ*; **أَ** alone may be = **أَ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَةٌ**.—De G.]

12. Tèsdîd is either *necessary* or *euphonic*. A

13. The *necessary tèsdîd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (ʾamara) means *he commanded*, but أَمَّرَ (ʾammara), *he appointed some one commander*; مُرٌّ (murrun) is *bitter*, but a word مُرٌ (murun) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdîd* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّةَ, مَارٌّ, though it is sometimes found after ا, as in تَمُودَ أَتَوُبُ, يُكْتَبَانُ (see § 25). Nor does it occur after the diphthongs اُو and اِى, save in rare instances, like خُوَيْصَّةٌ and دُوَيْبَةٌ [see § 277].

14. The *euphonic tèsdîd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:—

(a) With the letters ط, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, C
ل, ن, (dentals, sibilants, and liquids,) after the article اَلْ; e.g. اَلْتَمَرُ
ʾet-tèmru; اَلرَّحْمَنُ 'ar-raḥmānu; اَلشَّمْسُ ʾes-sèmsu; اَلظُّلْمُ 'az-ẓolmu;
اَللَّيْلُ ʾel-lèilu, or, in African and Spanish manuscripts, اَلَيْلُ.

REM. a. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, *the solar letters*, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, *the lunar letters*, because the word قَمَرٌ, *moon*, commences with one of D them.

REM. b. This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَلْ رَأَيْتَ and بَلْ رَأَيْتَ.

(b) With the letters ي, و, م, ل, ر, after *n* with gèzm, e.g. مِيرَ رَبِّهِ *mir rabbihi*, مِنْ لَيْلٍ *min lail*; and after the nunation, e.g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the

A words مِنْ, عَنْ, أَنْ, is often not written when they are combined with أَنْ لَا, لَا عَنْ مَا, عَنْ مَا, مَا مِنْ, or مِنْ مَنْ; e.g. مِمَّنْ for مِنْ مَنْ or مِمَّنْ for مِنْ مَنْ, مَا, لَا, مَنْ, مَا.

REM. a. If to the above letters we add ن itself, as أَنْ تَكْتُبَ, the mnemonic word is يَرْمَلُونَ.

REM. b. مِمَّا, عَمَّنْ, مِمَّنْ, لَا, is equally common with لَا, but مِمَّنْ, عَمَّا, are hardly ever written separately; مَنْ لَا, on the contrary, always. Similarly we find لَا for إِنْ لَا (if not), إِمَّا for إِنْ مَا (if, with

B redundant ما) and occasionally أَمَّا for أَنْ مَا (that, with redundant ما).

(c) With the letter ت after ث, ذ, د, ط, ظ, (dentals), in certain parts of the verb; e.g. لَبِثْتُ لَبِثْتُ for لَبِثْتُ لَبِثْتُ; أَرَدْتُ 'aratta for أَرَدْتُ 'aradta; أَتَّخَذْتُ 'attahattum for أَتَّخَذْتُ 'attahattum; بَسَطْتُ basattum for بَسَطْتُ basattum. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as د, ض, or ط, by a

C weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as عُدْتُ for عُدْتُ, خَبَطْتُ for خَبَطْتُ.

REM. b. If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèsdîd; as ثَبَّتَ for ثَبَّتَ.

C. Hêmza or Nèbra.

D 15. Êlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ء hêmza (هَمْزَة or هَمْز, compression, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called nèbra (نَبْرَة, elevation); e.g. أَمَرَ, خَطَا, أَقْلَيْدُ, أَقْرَأُ, رَأْسُ, قَرَأَ, سَأَلَ, أَسَدُ.

REM. a. In cases where an êlif conjunctionis (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the hêmza and write merely the vowel; e.g.

أُفْتِلَ, ابْنُ, أَقْرَأُ, اَلْحَمْدُ لِلَّهِ.

REM. *b.* ء is probably a small ع, and indicates that the *elif* is to be pronounced almost as 'ain. In African (and certain other) Mss. it is sometimes actually written ء; e.g. اَخْلَقَ, اِذْ. In the oldest Mss. of the Kōr'ān, hēmza is indicated by doubling the vowel-points; e.g. الْقُرْآنُ = الْقُرْآنُ, الْمُؤْمِنُونَ = الْمُوْمِنُونَ. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. *c*).

REM. c. Hêmza is written between the l and the vowel that accompanies it, or the gèzma (see the examples given above); but B we often find خَاسِئِينَ for خَاسِيَيْنَ, سَتَرٌ for سَتَرٍ (see § 16), and occasionally خَطَأٌ or خَطَأٌ for خَطَا, اِنَّ or اَنَّ for اِنَّ, سُئِلَ for سُئِلَ or سُئِلَ, and the like.

REM. *d.* The effect of the hêmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسَالَة, *mas'alatun* (not *ma-salatun*) الْقُرْآنُ, *ël-kor'ānu* (not *ël-ko-rānu*).

16. **ی** and **و** take *hèmza*, when they stand in place of an *ʿlif* *C hèmzatum** (in which case the two points of the letter **ی** are commonly omitted); e.g. **جُئْتُ** for **جِئْتُ**, **خَاسِئِينَ** for **خَاسِيَيْنَ**, **بُؤْسٌ** for **بِؤْسٌ**, **رُؤْسٌ** for **رِؤْسٌ**.

17. Hè'mza alone (*) is written instead of أ, إ, ع, و, in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with *gèzma*, e.g. جَاءَ, *gā'a*, رَدَّاءٌ, *rad'dā*; جِيءَ, *gī'a*, D رَدِيءٌ, *radī'un*; صَوَّءٌ, *ṣaww*, or more commonly ظَمِنَّا (see § 8, rem. a); and in the middle of a word, after an *elif productionis*, provided the *hèmza* has the vowel *fèṭḥa*, as أَعْدَاءُكُمْ, *ʿadā'ukum* (but for أَعْدَاؤُكُمْ and أَعْدَاءُكُمْ the Arabs usually write أَعْدَاتُكُمْ and أَعْدَاؤُكُمْ).

REM. Accusatives like شَيْئًا and ظُهُومًا are often written, though

* [See below, §§ 131 *seq.*]

- A contrary to rule, ظُمًا, شَيْئًا; and in old Mss. we find such instances as رَدَاءٌ for رَدَاً.

(b) Frequently in the middle of words, after the letters of prolongation و and ی, or after a consonant with gèzma, e.g. مَقْرُوَّةٌ for مَقْرُوَّةٌ, مَقْرُوَّةٌ for مَقْرُوَّةٌ, مَقْرُوَّةٌ for مَقْرُوَّةٌ, مَقْرُوَّةٌ for مَقْرُوَّةٌ; and also after kèsra and damma before the ی and و of prolongation, e.g. رُوُوسٌ for رُوُوسٌ, خَاطِئِينَ for خَاطِئِينَ. Hèmza between *ĩă*, *ũă*, *ăĩ*, *ĩĩ*, *ăũ*, and *ũũ*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. مَقْرُوَّةٌ for مَقْرُوَّةٌ, خَطِئَةً for خَطِئَةً or خَطِئَةً, رُوُوسٌ for رُوُوسٌ or رُوُوسٌ, which words must always be pronounced *maḵrũ'atun*, *ḥaṭĩ'atun*, *ru'ũsun*.

- REM. a. After a consonant with gèzma, which is connected with a following letter, hèmza and its vowel may be placed above the connecting line; as أَسْأَلُ for أَسْأَلُ.

REM. b. A hèmza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure و or ی; as جَوْنٌ for جَوْنٌ, سَوَالٌ for سَوَالٌ, لِيَامٌ for لِيَامٌ, مِئَةً for مِئَةً, سَوَالٌ for سَوَالٌ. —If preceded by *ũ* or *ĩ*, or the diphthong *ai*, the hèmza may likewise be changed into و or ی, whatever be the following vowel; as مَقْرُوَّةٌ for مَقْرُوَّةٌ, from مَقْرُوَّةٌ; مَقْرُوَّةٌ for مَقْرُوَّةٌ, from مَقْرُوَّةٌ; نَبِيٌّ for نَبِيٌّ, from نَبِيٌّ; بَرِيَّةٌ for بَرِيَّةٌ, from بَرِيَّةٌ; فَيٌّ for فَيٌّ, from فَيٌّ. —If the hèmza has gèzma, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as رَأْسٌ for رَأْسٌ, لَوْمٌ for لَوْمٌ, بَشْرٌ for بَشْرٌ; necessarily so, if the preceding consonant be an *èlif* with hèmza, as أَمِنْ or أَمِنْ, أَوْمِنْ, إِيْمَانٌ, for أَمِنْ, أَوْمِنْ, إِيْمَانٌ. [This is called تَخْفِيفُ الهمزة.]

REM. c. The name دَاوُدُ or دَاوُدُ, *David*, is often written دَاوُدُ, but must always be pronounced *Dā'ūdu*.

D. Waṣla.

18. When the vowels with hêmza (أُ اُ إُ), at the commencement of A a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign ٷ, written over the êlif, and called وَصْلٌ, or وَصَلَةٌ, or صَلَّةٌ (see § 4, rem. a), i.e. *union*; e.g. عَبْدُ الْمَلِكِ 'abdu 'l-mèliki for عَبْدُ اَلْمَلِكِ 'abdu êl-mèliki; رَأَيْتُ ابْنَكَ ra'èitu 'bnaka for رَأَيْتُ اِبْنَكَ ra'èitu 'ibnaka.

REM. a. ٷ seems to be an abbreviation of وَصْلٌ in وَصْلٌ or صَلَّةٌ; or rather, it is the word صَلَّة itself. In the oldest Mss. of the B Kōr'ān the waṣl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribī Mss. the stroke is used, with a point to indicate the original vowel of the elided êlif; e.g., عَرَضَ فِي سَبِيلِ اللَّهِ, i.e. عَرَضَ لِلَّهِ; الْحَيَوَةُ, i.e. الْحَيَوَةُ. Hence even in modern African Mss. we find ٷ ٷ ٷ ٷ ٷ instead of the usual ا.

REM. b. Though we have written in the above examples اَلْمَلِكِ and اِبْنَكَ, yet the student must not forget that the more correct C orthography is الْمَلِكِ and اِبْنَكَ. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the ا of the article اَل; as اَبُو الْوَزِيرِ for اَبُو الْوَزِيرِ, the father of the wèzīr.

(b) With the ا and ا of the Imperatives of the first form of the regular verb; as قَالَ اَسْمَعْ for قَالَ اِسْمَعْ, he said, listen; قَالَ اَقْتُلْ for D قَالَ اَقْتُلْ, he said, kill.

(c) With the ا of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the ا of the Perfect Passive in the same forms; e.g. هُوَ اَنْهَزَمَ for هُوَ اِنْهَزَمَ, he was put to flight; وَاسْتُعِمِلَ for وَاسْتُعِمِلَ, and he was appointed governor; اَلَا اَقْتِدَارُ the being able (to do something); اَلَا اِنْقِرَاصُ, till the downfall or extinction.

A (d) With the **ا** of the following eight nouns :

ابْنٌ, and ابْنٌ or ابْنٌ, a son.

ابْنَةٌ, a daughter.

اِثْنَانِ, two (masc.).

اِثْنَتَانِ, two (fem.).

اِمْرُؤٌ, or اِمْرُؤٌ, a man.

اِمْرَأَةٌ, a woman.

اِسْتٌ, the anus.

اِسْمٌ (rarely اِسْمٌ), a name.

REM. a. With the article اِمْرُؤٌ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. b. The hèmza of اَيْمُنُ, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fèṭḥa instead of gèzma); as لَا يَمُنُ بِاللَّهِ by God (lit. by the oaths of God), for which we may also write لَا يَمُنُ بِاللَّهِ, omitting the ا altogether, or, in a contracted form, لَا يَمُ بِاللَّهِ.

C REM. c. In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُنُ after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

D REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of èlif with hèmza, as اَلْحَمْدُ لِلَّهِ instead of اَلْحَمْدُ لِلَّهِ. The Arabs themselves never do so, but, to indicate that the èlif is an èlif conjunctionis (see rem. f), they omit the hèmza and express only its accompanying vowel, as اَلْحَمْدُ لِلَّهِ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the èlif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بِئْسَ اَلْاِسْمُ, اِلَى اَلْاِنْقِرَاضِ, اَلْاِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f.* The *ëlif* which takes waṣla is called **هَمْزَةٌ** or **أَلِفُ الْوَصْلِ** A
الْوَصْلِ, *ëlif* or *hèmza conjunctionis*, the connective *ëlif*; the opposite
 being **أَلِفُ الْقَطْعِ**, *ëlif sejunctionis* or *separationis*, the disjunctive *ëlif*.

20. The *ëlif* conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *ğezma*. To these different cases the following rules apply.

(a) A short vowel simply absorbs the *ëlif* conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الْوَزِيرِ** 'abū 'l-wəzīri, the father of the wəzīr, for *fī* and 'abū. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *ëlif* (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written **ذُو الْأَعْلَالِ** *ḏu 'l-ā'āl*, upon the earth, as **فَلَرُضَ**; **فِي الْأَرْضِ** *fī 'l-ā'arṣ*, subject to change (a weak letter), as **ذُعْلَالٍ**. In the first of these examples the *l* is an *ëlif* conjunctionis; in the other two it is an *ëlif* separationis, but has been changed for the sake of the metre into an *ëlif* conjunctionis. The suffixes of the 1st pers. sing., **يَ** and **نِي**, may assume before the article the older forms **يَ** and **نِي**; e.g. **نِعْمَتِي الَّتِي** *ni'ematī 'l-ṭī* my grace which, **اهْدِنِي الصِّرَاطَ** *iḥḏinī 'ṣ-ṣirāṭ* guide me on the D way, instead of **نِعْمَتِي الَّتِي** and **اهْدِنِي الصِّرَاطَ**, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as **فِي عَيْنِي الْمَلِكِ** *fī 'aināi 'l-məliki*, in the eyes of the king, for **فِي عَيْنِي الْقَوْمِ** *iḥṣāi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent *ëlif* (§ 7, rem. a) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramāu 'l-ḥigārata*, they threw the stones; فَالَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'āu 'n-nèġma*, and after they saw the star. But أَوْ and لَوْ take *kèsra*, as أَوْ اسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *ëlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them*! رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes C *fèṭḥa* before the article, but in other cases *kèsra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *gèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Moḥammèduni 'n-nèbīyu*; the pronoun مَنْ, as مِنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلْتُ الرُّومَ, *as katalati 'r-Rūmu*; and particles, such as إِنْ, بَلْ, قَدْ, هَلْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the *waṣl* may be made either with *ḍamma* or *kèsra*, هِم or هِم.

REM. b. If the vowel of a prosthetic *ëlif* be *ḍamma*, the *waṣl* is sometimes effected by throwing it back upon the preceding vowelless consonant or *tènwin*; as قُلْ أَنْظَرُوا, for قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرِجْ; وَسَلَامٌ أَدْخُلُوا *selāmunu 'dḥulū*.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the *waṣl* is effected by the preceding *fèṭḥa*; as

لَا تَضْرِبْ أَبْنَكَ *lā taḍriba 'bnaka*, and not لَا تَضْرِبَنِ أَبْنَكَ *lā taḍribani* A 'bnaka.

21. **ا** is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِاسْمِ اللَّهِ, *in the name of God*, בִּשְׁם הָאֱלֹהִים. As a compensation for the omission of the **ا**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْمِ.

(b) In the word ابْن, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلْدٍ سَعْدُ بْنُ عَوْفٍ بْنُ عَبْدِ اللَّهِ *Zèid, the son of Hālīd, struck Sa'd, the son of 'Auf, the son of 'Abdu'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the **ا** is retained; as زَيْدُ ابْنِ عَمْرٍو *Zèid (is) the son of C 'Amr*; عُمَرُ ابْنُ الْخَطَّابِ *'Omar (is) the son of ʿl-Haṭṭāb*.

REM. a. Even in the first case the **ا** of ابْن is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following ابْن be that of the mother or grandfather, the **ا** is retained; as عِيسَى ابْنُ مَرْيَمَ *Jesus the son of Mary*; عَمَّارُ ابْنِ مَنْصُورٍ *'Ammār the (grand)son of Manşūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ ابْنِ الْأَسْوَدِ *Mikdād the son of ʿl-'Aswad* (the real name of ʿl-'Aswad, "the black," being 'Amr, عَمْرٍو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ *Yaḥyā the noble, the son of Mèimūn*; رِدْبَى كَظْرَبَى ابْنُ مُوسَى *Ridbā (pronounced like the word ẓirbā) the son of Mūsā*.

(c) In the article اَلْ, when it is preceded :

(a) by the preposition لِ to, as لِلرَّجُلِ *to the man*, for لِالرَّجُلِ.

A If the first letter of the noun be **ل**, then the **ل** of the article is also omitted, as **لَيْلَةً** to the night, for **بَلَيْلَةً**, and that for **لَيْلِيَةً**.

(β) by the affirmative particle **ل** truly, verily, as **لَلْحَقِّ**, for **لَالْحَقِّ**.*

(d) In nouns, verbs, and the article **أَلْ**, when preceded by the interrogative particle **أَ**; as **أَبْنُكَ**, for **أَأَبْنُكَ**, is thy son—? **أَنْكَسَرَتْ**, for **أَأَنْكَسَرَتْ**, is it (fem.) broken? **أَتَّخَذْتُمْ**, for **أَأَتَّخَذْتُمْ**, have ye received? **أَلْمَاءُ**, for **أَأَلْمَاءُ**, is the water—? The **êlif** of the article may however be retained, so that **أَلْمَاءُ** with the interrogative **أَ** is often written **أَءَلْمَاءُ**.

REM. a. In this last case, according to some, when the second **êlif** has **fetha**, the two **êlifs** may blend into one with **mèdda** (see below); as **أَلْحَسَنُ عِنْدَكَ**, is *èl-Hasan in thy house?* for **أَأَلْحَسَنُ**; **أَلْقُرَشِيُّ أَمْرًا لِّلْقَفِيِّ**, he of *Korèis* or he of *Takrif*? **أَيُّمْنُ اللَّهِ يَمِينُكَ**, is thy oath 'by God'? (see § 19, rem. b) for **أَأَيُّمْنُ اللَّهِ**.

C REM. b. The prosthetic **êlif** of the Imperative of **سَأَلَ**, to ask, is frequently omitted, in Mss. of the *Kor'an*, after the conjunction **فَ**; as **فَسَأَلَ**, for **فَأَسَأَلَ**. [Cf. § 140, rem. a.]

E. *Mèdda or Matṭa.*

22. When **êlif** with **hèmza** and a simple vowel or **tènwin** (**أَ**, **إِ**, etc.) is preceded by an **êlif** of prolongation (**اِ**), then a mere **hèmza** is written instead of the former, and the sign of prolongation, **ـَـ** *mèdda* or *matṭa* (**مَدَّة** or **مَطَّة**, i.e. *lengthening, extension*), is placed over the latter; e.g. **جَاءَ سَمَاءُ** *semā'un*, **جَاءَ يَتَسَاءَلُونَ** *yatasā'alūna*, for **جَاءَ سَمَاءُ**, **يَتَسَاءَلُونَ**.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as **جَاءَ رَدَاءً**, for **جَاءَ رَدَاءً**.

REM. b. In the oldest and best Mss., the form of the *mèdda* is **مد** (i.e. **مد**). Its opposite is **قصر** (i.e. **قصر**, *shortening*), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names **بَلْعَنْبَرٍ** for **بَلْحَرْتٍ**, **بَنُو الْحَرْثِ** for **بَنُو الْعَنْبَرِ**—De G.]

- A **مُوَخَّر**, *to be placed last*, and **مُقَدَّم**, *to be placed first*.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **ص** over them. The first of these indicates a variant, and stands for **نُسَخَة**, *a copy, another manuscript*; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَان**, *explanation*; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَح**, *it is correct*, or **تَصْحِيح**, *correction, emendation*.
- B Written over a word in the text, **صَح** stands for **صَحَّ**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعَا** (i.e. **مَعًا**, *together*) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, *perhaps it is*.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولُ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn*, *ūn*, *ān*, etc.
- D **REM.** Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *ḡeẓma* sometimes receives a *mèdda*, as **ضَالُونُ**.]
- 26.** A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْفَنَج**, *σπόγγος*; **أَفْلَاطُونُ**, *Πλάτων*; **الْإِفْرَنْجُ**, *the Franks (Europeans)*; **إِلْخَسِيرُ**, *an elixir, τὸ ξηρόν (medicamentum siccum)*.
- 27.** A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kúl*, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rīnd*, *'a-kál*, *ma-fár*, *ku-béil*, *bil-láur*, *bu-néi*.

REM. But words ending in *يَـ*, *وُـ*, *أَـ* or *إَـ*, *وُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرْشَى* *Ko-ra-šī-yun* becomes *Kó-ra-šī*, *نَبِيْ* *nè-bī-yun*, *nè-bī* ; *عَدُوْ* *'a-dū-wun*, *'á-dū* ; *اِقْتِنَاْ* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمْرَاْ* *ham-rā'u*, *hām-rā* ; B *مَقْرُوْ* *mak-rū'un*, *māk-rū* ; *بَطِيْ* *ba-tī-un*, *bā-tī*.

(b) Monosyllables in combination with *أَـ*, *بَـ*, *كَـ*, *وَـ*, *لَـ*, and *فَـ*, which retain their original accent ; as *أَلَاْ* *'a-lā*, *أَفَلَاْ* *'a-fa-lā*, *بِمَاْ* *bi-mā*, *بِهْ* *bi-hē*, *كَذَاْ* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَاْ* *la-nā*, *وَلَمْ* *wa-lām*, *فَقَطْ* *fā-kāt*, *وَقُلْ* *wa-kúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَر* ; as *بِمَر* *bī-ma*, *لِمَر* *lī-ma*, in contrast with C *بِمَاْ* *bi-mā*, *لِمَاْ* *lī-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i.e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونُ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nī-na*, *كَاتِبَاتُ* *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *kāl-bun*, *ذُنْبُ* *dī-bun*, *بُرْ* *būr-un*, *اجْلِسْ* *'ig-lis*, *فِرْدُنْ* *fi-rīn-dun*, *أَقْلُ* *'a-kāl-lu*, *مَفَرٌ* *ma-fār* ; D *run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قُبَيْلُ* *ku-bēi-la*, *يَلُورُ* *bil-lāu-run*, *بُنَى* *bu-nēi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبَ* *kā-ta-ba*, *كَتَبَتْ* *kā-ta-bat*, *كَتَبُواْ* *kā-ta-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبُ* *tā-la-bun*, *أَيْنَمَاْ* *'éi-na-mā* ; *تَرَأْسَلُواْ* *ta-rā-*

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبْتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتُهَا *mās-'a-la-tu-hā*, قَصَبْتُمَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the *Journal of the German Oriental Society*, vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 670–3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَعُ, 1874. This arrangement of the alphabet is called the 'Abūgèd or 'Abgèd, and is contained in the barbarous words:

أَبْجَدٍ هَوَزٍ حُطَيَ كَلَمَنَ سَعْفَضُ قَرَشَتْ تُخَذُ ضُطَغُ

(otherwise pronounced:

أَبْجَدُ هَوَزُ حُطَيَ كَلَمَنُ سَعْفَضُ قَرَشَتْ تُخَذُ ضُطَغُ)

or, as usual in North Africa:

أَبْجَدٍ هَوَزٍ حُطَيَ كَلَمَنَ صَعْفَضُ قَرَشَتْ تُخَذُ ظُغَشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرِّقْمُ الْإِنْدِيُّ, the *Indian notation*. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩
Europ. :	1	2	3	4	5	6	7	8	9

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, *أَلْفَعْلُ*.

A

A. GENERAL VIEW.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (*ثَلَاثِيّ*), that is to say, contain three radical letters, though quadriliteral (*رُبَاعِيّ*) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

أَفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
أَفْعُوْعَلٌ XII.	اِنْفَعَلَ VII.	فَعَّلَ II.
أَفْعُوْلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
أَفْعُنَّلٌ XIV.	أَفْعَلَّ IX.	أَفْعَلَّ IV.
أَفْعُنَلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.

C

REM. *a.* The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; *قَتَلَ* to kill, instead of *he has killed*.

A REM. *b.* The Arab grammarians use the verb **فَعَلَ** (فَعَلَّ) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَاءُ** *the fā*, the second **أَلْعَيْنُ** *the ‘ain*, and the third **أَلْلَامُ** *the lām*.

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (**مُتَعَدِّ**) or intransitive (**غَيْرُ مُتَعَدِّ** or **لَا زِمٌ**) in signification, according to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. **ضَرَبَ** *to beat*, **كَتَبَ** *to write*, **قَتَلَ** *to kill*, **وَهَبَ** *to give*; **ذَهَبَ** *to go away*, **رَشَدَ** *to go the right way*, **جَلَسَ** *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a C naturally inherent quality. E.g. **فَرِحَ** or **جَدِلَ** *to be glad*, **حَزِنَ** *to be sorry*, **أَشْرَ** or **بَطِرَ** *to be proud and insolent*, **أَدِمَ** *to become whitish*, **شَبَّ** *to become gray*, **سَلِمَ** *to be safe and sound*, **مَرَضَ** *to be sick*, **كَبِرَ** *to become old*, **عَمِيَ** *to be blind*; but **حَسَنَ** *to be beautiful*, **قُبِحَ** *to be ugly*, **ثَقُلَ** *to be heavy*, **شَرَفَ** *to be high or noble**, **سَفَلَ** *to be low or mean*, **كَبُرَ** *to be large*, **صَغُرَ** *to be small*.

D REM. *a.* Many verbs of the form **فَعِلَ** are transitive according to our way of thinking, and therefore govern the accusative, e.g. **عَلِمَ** *to know* (scire), **حَسِبَ** *to think*, **رَحِمَ** *to pity or have mercy upon*, **سَمِعَ** *to hear*.

* [Or, *to become noble*, for the form with *u* of the second radical often means *to become what one was not before*, Kāmil, p. 415.—De G.]

REM. b. The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمِبَالَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to B beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتَ الْهَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ the camel kneeled down, بَرَكَ النَّعَمُ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ to be glad, فَرَّحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَّبَ to teach to write; حَمَلَ to carry, حَمَّلَ to make carry.

REM. a. The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. b. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَّبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَّقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَيَّمَ* to pitch a tent (*خَيْمَةٌ*), to dwell in a place, *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَذَّى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *יָלַד, יָלַד, יָלַד*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *مَنْ دَخَلَ ظَفَارَ حَمَرَ* (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الشَّرْقُ*), *أَلْغَرَّبَ* to go to the west (*الْغَرْبُ*).
- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל, פָּעַל*.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (*فَاعَلَ*) is formed from the first (*فَعَلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *êlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When *فَعَلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses the *effort* or *attempt* to perform that act upon the object, in which case the idea of *reciprocity* (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E. g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَّدَهُ* he beat him, *جَالَّدَهُ* he fought with him; *صَرَعَهُ*

he threw him down, **صَارَعَهُ** he wrestled with him ; **غَلَبَهُ** he overcame him, A
غَالَبَهُ he tried to overcome him ; **سَبَقَهُ** he outran him, **سَابَقَهُ** he ran a race
with him ; **شَرَفَهُ** he surpassed him in rank, **شَارَفَهُ** he strove to do so ;
فَخَّرَهُ he surpassed him in glory, **فَاخَّرَهُ** he strove to do so, he vied with
him in rank and glory ; **شَعَّرَهُ** he excelled him in composing poetry,
شَاعَرَهُ he competed with him in doing so ; **خَصَمَهُ** he got the better of
him in a lawsuit, **خَاصَمَهُ** he went to law with him.

(b) When the first or fourth form denotes an act, the relation B
of which to an object is expressed by means of a preposition (indirect
object), the third form *converts that indirect object into the immediate
or direct object of the act* (accusative). The idea of *reciprocity* is here,
as in the former case, more or less distinctly implied. E.g. **كَتَبَ إِلَى**
الْمَلِكِ he wrote (a letter) to the king, **كَاتَبَ الْمَلِكُ** he wrote to the king,
corresponded with him ; **قَالَ لَهُ** he said to him (something), **قَاوَلَهُ** he
conversed with him ; **أَرْسَلَ إِلَى السُّلْطَانِ** he sent (a message) to the sultan, C
رَاسَلَ السُّلْطَانُ do. ; **جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ** he sat beside the Com-
mander of the Faithful, **جَالَسَ أَمِيرَ الْمُؤْمِنِينَ** do. ; **وَقَعَ بِهِ** he fell upon
him, attacked him, **وَأَقَعَهُ** do. ; **أَشَارَ عَلَيْهِ** he advised him, **شَاوَرَهُ** he con-
sulted with him.

(c) When **فَعَلَ** denotes a quality or state, **فَاعَلَ** indicates that
one person makes use of that quality towards another and affects him
thereby, or brings him into that state. E.g. **خَسُنَ** to be rough or D
harsh, **خَاشَنَهُ** he treated him harshly ; **حَسُنَ** to be good or kind, **حَاسَنَهُ**
he treated him kindly ; **لَانَ** to be soft or gentle, **لَايَنَهُ** he treated him
gently ; **قَسَا** to be hard, **قَاسَاهُ** he hardened himself against him or it ;
نَعِمَ or **نَعِمَ** to lead a comfortable life, **نَاعَمَهُ** he procured him the means
of doing so.

REM. a. The third form is sometimes *denominative*, but the
ideas of effort and reciprocity are always more or less clearly
implied. E.g. **ضَاعَفَ** to double, from **ضَعُفَ** the like or equal ; **طَارَقَ**

- A to double, fold (طَرَّقَ) on fold; عَافَاكَ اللَّهُ may God keep thee safe and well, from عَافِيَةٌ robust health; سَافَرَ to go on a journey (سَفَرٌ).

REM. b. فَاعَلَ corresponds in form and signification to the Heb. קוֹיַל (Arab. ā = Heb. ô); see *Comp. Gr.* p. 202 seq.

- [REM. c. In a few verbs the third form is used in the sense of the fourth. Thus سَاقَطَ (دخل) (Gl. Geog. s.v. داخل). Zamahsari, *Fāik*, i. 197 cites بَاعَدَهُ, جَانَأَهُ, عَلَاَهُ for أَبْعَدَهُ etc. Also أَبْلَغَ = بالغ, Aghānī xiii. 52.—De G.]

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable ^فأ, in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الْخُبْزَ he ate bread, أَكَلَهُ الْخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجْبَنَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الْأَرْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُلَّ), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمْطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, آتَتْ, she bore a male or a female child, أَتَّامَتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبْلَى to give a proof (بَلَاةٌ) of his prowess in battle; أَحْسَنَ, أَسَاءَ, to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَبْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أَعْنَقَ to run with outstretched neck; أَسَنَّ to become fullgrown (from سَنُّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, أَذْبَرَ to retire ("recluer"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הִיבִינָה, to go to the right, and הִשְׁמִינָה, to go to the left); أَشَامَ to go to Syria (الشَّامُ), آيَمَنَ to go to el-Yemèn (تِهَامَةُ), أَتَهَمَ to go to Tihāma (التَّهَمَةُ), أَتَجَدَ to go to el-Nègd (النَّجْدُ), أَتَمَرَّ to go to el-'Irāk (العِرَاقُ), أَحَرَمَ to enter the haram or sacred territory; أَصْبَحَ, أَظْهَرَ, أَمْسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الشتاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ), أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكَبَّ he fell on his face, حَجَّمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

with *Kais* or *Nizār*, تَزَرَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِيقَةُ) or of the *Sī'ū* (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَمَجَّسَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (مَجُوسِيٌّ), تَنَصَّرَ to become a Christian (نَصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَحَوَّبَ to constrain oneself to endure with patience; تَأَثَّمَرَ, تَحَوَّبَ, تَحَوَّبَ, to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَفَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَأَبَّطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَيَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute تَوَجَّهَ without change of sense.]

- A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

- C REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e. g. تَعَلَّمَ أَلِطَبُّ he learned the art of medicine, تَعَلَّمَ أَلِطَبُّ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

- D 49. The sixth form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوَعُ (see § 47) of the third form, as بَاعَدْتَهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى to throw oneself down at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

* Using a Scoticism, we might say, he was learned (= taught), but did not learn.

the thing, تَمَاوَتْ to pretend to be dead, تَعَامَى to pretend to be blind, A
تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign
sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes
a necessary reciprocity, inasmuch as the sixth form includes the
object of the third among the subjects that exercise an influence
upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought
with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B
conversed together; جَاذَبَهُ الثَّوْبُ he tried to pull away the garment
from him, تَجَاذَبَا الثَّوْبُ the two pulled the garment to and fro between
them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا
they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءَ he
tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two
forgot their mutual hatred; whence in the passive, تُجَوِّذُ الثَّوْبُ,
تُنَوِّسُ الْبَغْضَاءَ, and تُنَوِّزُ الْحَدِيثَ. C

REM. a. When used in speaking of God, the assertory (not
optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive
signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is
become of and through Himself) blessed, or perfect, above all;
تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all;
قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all)
has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ الْأَمْرُ D
the thing made itself (became or was) too great, or difficult, for him;
هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ it is a matter than which nothing makes
itself greater (or more important), with which nothing can vie in
importance.

REM. b. As the reciprocal signification requires at least two
subjects, the singular of the sixth form is in this case always
collective; e.g. تَسَامَعَ بِهِ النَّاسُ the people heard of it from one
another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely,
تَتَامَتِ إِلَيْهِ the tidings followed one another rapidly,

- A **فُرَيْشَ** (*the tribe of*) *Korèis came to him, all of them, following one another.*

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. **تَمَاسَكَ** “*partes habuit inter se cohærentes,*” *to be of compact and firm build*; **تَعَاوَنَتِ الْمَرْأَةُ** *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); **تَدَاعَى** **الْبِنَاءُ** *the building cracked and threatened to fall* (as if its parts

- B *called on one another to do so*; compare **تَدَاعَى عَلَيْهِ الْعَدُوُّ** *the enemy advanced against him from every side*, **تَدَاعَتْ السَّحَابَةُ بِالْبَرْقِ** *the cloud lightened and thundered from every quarter*. [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as **تَسَاقَطَ** *to fall piece by piece*, **تَحَامَلَ** *to carry oneself with difficulty* (**فِي الْمَشْيِ**, *in walking**)].

- C REM. d. **تَفَاعَلَ** sometimes assumes the form **اِتِفَاعَلَ** (§ 111), and is consequently identical with the Heb. **הִתְקַדְּמָה** (see § 43, rem. b).

51. The seventh form (**اِنْفَعَلَ**) is formed from the first (**فَعَلَ**) by prefixing a **ن**, before which is added a prosthetic **ا** to facilitate the pronunciation (see § 26).

REM. For the cases in which this **ا** becomes **آ**, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography **ا** instead of **آ**, § 19, rem. d.

- D **52.** The seventh form has also originally, as **مُطَاوَعُ** of the first, a *middle* or *reflexive* signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v. حمل*, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنشَقَّ* to open (of a flower), lit. to split itself; *اِنكَسَرَ* to break (intrans.), to be broken; *اِنقَطَعَ* to be cut off, to be ended, to end; *اِنكشَفَ* to be uncovered, to be made manifest, to appear; *اِنحطَمَ* to become broken, to break into pieces; *اِنقَالَ* to be uttered or spoken.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e. g. *اِنهَزَمَ* to let oneself be put to flight, to flee; *اِنقَادَ* to let oneself be led, to be docile or submissive; *اِنخدَعَ* to let oneself be deceived; *اِنجَرَ* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنحَمَقَ*, from *حَمَقَ*, to be stupid or foolish; *اِنعدمَ* to be non-existent or missing, not to be found, from *عدمَ* not to have; *اِنهوى*, from *هوى* to sink C down, to fall; *اِنعادَ* to be repeated, from *عادَ* to return; *اِنضاقَ* to be in straits or distress, from *ضاقَ* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مُطَاوِعُ* of the fourth; e. g. *اِنغلقَ* to be bolted, from *اغلقَ* to bolt; *اِنطفأَ* to be extinguished, from *اطفاَ* to extinguish; *اِنصلحَ* to be put to rights, from *اصلحَ* to put to rights. [Similarly D *اِنزَعَ*, *اِنطلقَ*, *اِنضجعَ*, the last in a tradition, and so ancient, *Faḥk* i. 63.—De G.]

REM. c. *اِنفعلَ* corresponds to the Heb. *נפעל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِفْتَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 51, rem.).

A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive ܬܬܝܠܐ. [For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعُ) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose; بَضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as فَرسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِلْتَمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; اِشْتَوَى and شَوَى to roast meat.

C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ النَّاسُ the people fought with one another, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the two disputed with one another, = تَخَاَصَمَا; اِسْتَبَقَا the two tried to outrun one another, = تَسَابَقَا; اِجْتَوَرُوا they were neighbours, = تَجَاوَرُوا; اِلْتَقَوْا they met one another, = تَلَاقَوْا.

D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِنْتَفَكَ to be overturned (from اَفَكَ), اِرْتَدَعَ to be turned back, اِنْتَصَرَ to be helped (by God), to be victorious; اِمْتَلَأَ to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِقْتَصَّ, to follow one's track, to relate; قَفَا and اِقْتَفَى, to follow; خَطَفَ and اِخْتَطَفَ, to snatch away, to carry off by force.

58. The *ninth* form (فَعَّلَ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَلَّ) from the ninth by lengthening the fêṭha of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ا (see § 51, rem.).

59. Neither of these forms is very common, and the *eleventh* is the rarer of the two. They serve chiefly to express *colours* and B *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (الْمُبَالَغَةُ). E.g. اصْفَرَّ and اصْفَارَ to be yellow; اِسْوَدَّ and اِسْوَادَ to be black; اِبْيَضَّ and اِبْيَاضَ to be white; اِيرَقَّ (from وَرَقَ) to become purple (of a grape); اِعْوَجَّ and اِعْوَجَّ to be crooked; اِضْجَمَّ and اِضْجَامَ to be wrymouthed or wry-necked; اِحْوَلَّ to squint, اِحْوَالَ to become verdant; اِزْوَرَّ and اِزْوَارَ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; C اِرْبَثَّ or اِرْبَاثَ to be scattered or disordered; اِرْغَادَ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَّ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape اِفْعَلَّلَ and اِفْعَالَّلَ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِحْوَاوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارُ تَارَةً وَيَصْفَرُّ أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see *Hafāgī's* comm. on the *Durraṭ al-ḡawwās* (Const. A. H. 1299) p. 50 *seq.*

60. The *tenth* form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown B back upon the ت of است.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اَسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَقْلَلَ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence *اِسْتَوْجَبَ* literally means *to make something necessary for oneself, to think it so or say it is so*; but *اَوْجَبَ* *to make it necessary for others, to think or say that it is so*.

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the *first*. E.g. *عَفَرَ* *to pardon*, *اِسْتَعْفَرَ* *to ask pardon*; *سَقَى* *to give one to drink*, *اِسْتَسْقَى* *to ask for something to drink, to pray for rain*; *اَذِنَ* *to permit*, *اِسْتَأْذَنَ* *to ask permission*; *غَاثَ* *to help*, *اِسْتَعَاثَ* *to call for help*; B *حَضَرَ* *to be present*, *اِسْتَحْضَرَ* *to require one's presence, to desire that he should be fetched*.

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself*.

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. *اِسْتَقَامَ* *to stand upright*, lit. *to hold oneself upright*; *اِسْتَكَانَ* *to be humble*, lit. *to make oneself C humble, to conduct oneself humbly*; *اِسْتَحَقَّ* *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert (حَقٌّ)*; *اِسْتَحْيَا* *to be ashamed*, lit. *to make oneself ashamed (حَيِيَ to be ashamed)*.

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. *اِسْتَوْلَى* *to make oneself master (وَلَى) of a thing, to take possession of it*; D *اِسْتَوْزَرَ*, (*خَلِيفَةً*) *to appoint one as deputy, successor, or caliph*; *اِسْتَعْمَلَ*, (*وَزِيرٌ*) *to appoint one as wēzīr, governor*, or judge (*قَاضٍ*).—Further, *اِسْتَحْجَرَ* *to become like* (lit. *to make itself like*) *stone (حَجَرٌ)*; *اِسْتَتَيْسَتِ الْعَنْزُ* *the she-goat became like a he-goat (نَاقَةٌ)*; *اِسْتَنَوَقَ الْجَمَلُ* *the he-camel became like a she-camel (تَيْسٌ)*;

A *بَارِضًا يَسْتَنَسِرُ* *اِنَّ اَلْبَغَاثَ* the kite in our country becomes a vulture
نَسِرَ, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *سَفَعِل*, and its passive *سَفَعِل*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَقَلَبَ*, *أَلْقَى*, and *أَلَعَفَ* (IV. of *أَلَقَى*, *أَلَقَبَ*, and *أَلَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *اِحْدَوْدَبَ* to bear oneself erect (*حَدَا* do.); *اِحْدَوْدَبَ* to be arched, curved, or humped (*حَدَبَ* do.); *اِحْلَوْلَكَ* to be jet black (*حَلَكَ* do.); *اِحْلَوْلَى* to be sweet (*حَلَوَ* do.); *اِخْشَوْشَنَ* to become very rough (*خَشَنَ* to be rough); *اِخْضَوْضَرَ* to become blackish brown or blackish green (= *اِخْضَرَ*), to become soft or tender (*خَصَرَ* do.); *اِخْضَوْضَلَ* to become moist (= *اِخْضَلَ*); *اِعْرَوْرَى* to ride on a horse without a saddle (*عَرَى* to be naked); *اِعْشَوْشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *اِعْصَوْصَبَ* to be gathered together (*عَصَبَ* do.); *اِعْدَوْدَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *اِخْرَوْرَطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *اِجْلَوْدَ* to last long (rad. *جَلَدَ*); *اِعْلَوْدَ* to be heavy (*عَلَدَ* to be hard); *اِعْلَوَطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *اِجْحَنَشَشَ* to be big (rad. *جَحَشَ*); *اِسْحَنَكَكَ* to be dark, to be obscure (rad. *سَحَكَ*); *اِحْلَنَكَكَ* to be jet black (*حَلَكَ* do.);

اعْلَنْكَكَ to be long and thick (of the hair, rad. علك); اعْفَنْجَجَ to go A quickly (rad. عفج); اِقْعَنْسَسَ to have a hump in front (the reverse of اِحْدَوْدَبَ, اِحْدَوْدَبَ do.).—XV. اِعْلَنْدَى to be stout and strong (عِلْد to be hard); اِحْبَنْطَى to be swollen or inflated, to be filled with rage (حَبْطَ do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اِعْرَوْرَى الْفَرَسَ he mounted the horse; B اِحْلَوْلَاهُ he found it sweet (but also اِحْلَوْلَى, it was sweet).—XV. اِسْرَنْدَيْتَهُ = اِعْلَوْتَهُ Ibn Doraid, *Kit. al-Isṭikāk*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيٌّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابَأَ to C say baba (papa), غَرَّغَرَ to gargle, وَسَّوَسَ to whisper, زَلَزَلَ to shake, حَمَرَ حَمَرَ to neigh, غَمَرَ غَمَرَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a trilateral verbal form. E.g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمَعَ; جَمَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَتَبَسَ to hasten (perhaps connected with تَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; زَحَوَلَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called اِجْلَابَبَ; قَلَنْسَوَةَ and قَلَنْسَى to put on one the cap called a قَلَنْسَوَةَ;

- A قَطَرَنَ *to pitch*, from قَطِرَانٌ *pitch*; تَمَنَطَقَ *to put on a girdle* (مِنْطَقَةٌ); تَمَدَّرَعَ *to put on trousers or drawers* (سَرَاوِيل, Pers. شَلَوَار); تَمَدَّرَعَةً *to wear a* مَدْرَعَةٌ *or tunic*; تَمَنَّدَلَ *to wipe one's fingers with a napkin* (مِنْدِيلٌ *mantile*); تَمَسَّكَنَ *to affect lowliness or humility, to abase oneself* (مَسْكِينٌ *lowly, humble, poor*); تَمَذَّهَبَ *to follow a sect* (مَذْهَبٌ); تَمَعَّدَدَ *to assimilate oneself (in dress, etc.) to the tribe of Ma'add* (مَعَدٌّ); B تَلَمَّذَ *to become a pupil or disciple* (تَلْمِيزٌ, Heb. תַּלְמִיד); تَفَلَّسَفَ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيَّطَرَ *to practise the veterinary art or farriery* (بَيَّطَارٌ *a farrier*, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. بِسْمِ اللَّهِ *to say* بِسْمِ اللَّهِ *(in the name of God)*; حَمْدُ اللَّهِ *to say* الْحَمْدُ لِلَّهِ *(praise belongs to God)*; لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *to say* حَوْلٌ and حَوْلٌ *to say* حَوْلٌ *(there is no power and no strength save in God)*; فَذَلِكَ *to cast up an account, saying* فَذَلِكَ *this then is so and so much.*

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَلَّلَ
II. تَفَعَّلَلَ
III. اِفْعَلَّلَ
IV. اِفْعَلَّلَ

69. The *first* form of the quadriliterals corresponds in formation and conjugation to the *second* form of the triliterals, and is both D transitive and intransitive in signification. E.g. شَمَّلَ *to gather ripe dates, also to be active or nimble*; شَمَّرَخَ *to pluck unripe dates*; دَحْرَجَ *to roll*; زَهَرَ *to laugh much*; هَرَوَلَ *to run quickly.*

70. The *second* form agrees in formation and signification with the *fifth* of the triliteral verb. E.g. تَجَلَّبَبَ *to put on or wear a* جَلْبَابٌ *to roll along*; تَسَلَّطَنَ *to make oneself sultan* (سُلْطَانٌ), *to act as if one were sultan, to lord it over another*; تَشَيَّطَنَ *to act like a devil* (شَيْطَانٌ, شَيْطَان).

71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَّ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (حَوْصَلَةٌ, of a bird); اِسْلَنْطَحَ to lie on one's face, stretched on the ground; اِسْلَنْقَمَ to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadriliterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْلَهَمَّ to be very dark; اِشْمَخَرَّ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِشْمَازَّ and اِقْشَعَرَ to shudder with horror; اِطْمَأَنَّ to be at rest (from طُمَأَنَّ to lean back); اِحْزَالَ to rise high; اِشْرَابَّ to raise the head and stretch out the neck; اِضْمَالَ to be very hard.

3. The Voices.

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعَلَّ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اِخْضَرَ or اِخْضَوْضَرَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A **74.** The passive is especially used in four cases; namely (a) when God, or some higher being, is indicated as the author of the act; (b) when the author is unknown, or at least not known for certain; (c) when the speaker or writer does not wish to name him; (d) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

REM. The active voice is called by the Arab grammarians

- B *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *الْفِعْلُ الْمُبْنِي (الْمَصُوغُ) لِلْفَاعِلِ*, or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ فِعْلٍ مَا لَمْ يُسَمَّ* the mould or form of the patient, etc.; also *فِعْلُ مَا لَمْ يُسَمَّ فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْلُومُ* or *الْمَعْرُوفُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْلُومُ (الْمَعْرُوفُ) فَاعِلُهُ* and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is known, and the action of which the agent is unknown. These terms, *الْمَعْرُوفُ* or *الْمَعْلُومُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as *مَرَضَ* to be sick, *نَامَ* to sleep), are aptly called *neuter verbs*, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. a. The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal C relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِي), the present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. b. On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A **79.** Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

B **80.** Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. *The Numbers, Persons, and Genders.*

C **81.** There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or الْمُثْنَى), and the *Plural* (الْجَمْعُ, or الْمُكْتَبَّرُ); and likewise three persons, the *speaker* (first person), الْمُتَكَلِّمُ, the *individual spoken to* (second person), الْمُخَاطَبُ, and the *individual spoken of* (third person), الْغَائِبُ (the absent). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمَوْثَنُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (y'y) in the former class; the verbs which have ʾ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called *فِعْلٌ مُعْتَلٌّ*, a *weak verb*, as opposed to *فِعْلٌ سَالِمٌ*, a *verb that is free from defect, a sound verb*. A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (y"y), is designated by the special term *فِعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَالِمٌ* as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضْمَرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi, agentis, and patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

3 p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, and, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the ه may either be dropped or retained; as أَهْوُ or وَهُوَ, أَهْيَ or فَهِيَ, أَهْوُ or لَهْوُ, أَهْمَ or أَهْيَ.

D

REM. b. The second syllable of أَنَا is regarded as short by the old poets (٠٠), except in pause, where we find both أَنَا (٠-) and أَنَّهُ*. Compare the Æthiopic *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, أَنَّ, إِنْ, إِنْ. The *scriptio defectiva* is found, for example, in the interjectional هَآءَا نَدَا or هَآءَا نَدَا *here I am* (هَآءَا نَدَا, *ecce me*), for هَآءَا نَدَا. The form أَن is said also to occur.

* But أَنَا, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of هُم and أَنْتُمْ are هُم and أَنْتُمْ, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.*

B

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	هِيَ she.
2 p. تَ thou.	. . .	تِ (يَـ, يِنَ) thou.
1 p. . . .	أَ I.	. . .

Dual.

3 p. اِ (اَنِ, اَ) they two. . . .	اَتَا (اَنِ, اَ) they two.	
2 p. . . .	تُمَا (اَنِ, اَ) ye two.	. . .
1 p. . . .	. . .	. . .

C

Plural.

3 p. هُوَ (وَنَ, وَا) they. . . .	هِنَّ they.
2 p. هُمْ (وَنَ, وَا) ye. . . .	نَ (نَ) ye.
1 p. . . .	نَا we. . . .

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened in poetry (*nā*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ he.	. . .	هِيَ she.
2 p. . . .	تَ thou.	. . .
1 p. . . .	أَ I.	. . .

A	<i>Dual.</i>		
	Masc.	Common.	Fem.
3 p.	ي <i>they two.</i>	...	ت <i>they two.</i>
2 p.	...	ت <i>ye two.</i>	...
1 p.
<i>Plural.</i>			
3 p.	...	ي <i>they.</i>	...
2 p.	...	ت <i>ye.</i>	...
1 p.	...	ن <i>we.</i>	...

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians *حُرُوفُ الْمُضَارَعَةِ*, and are comprised in the mnemonic word *نَأْتِي* or *أَنْتِي*.

C REM. *b.* The prefix of the third person plural of the Imperfect is ي for both genders. But the grammarians cite some rare cases where, in the fem., ت is replaced by ت, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the *Ḳor'ān*, *Sūra* xlii. 3, a reading *يَتَفَطَّرْنَ* for *تَتَفَطَّرْنَ* is recorded. This must be explained as due to false analogy from the sing. In the Heb. *תִּקְמְלֶנָּה* the false form has become the rule.

90. Of the two fethas with which the first and third radicals of a verb are always pronounced (*حَسَنَ*, *فَرِحَ*, *قَتَلَ*), the former is rejected after prefixed pronouns, as *يَقْتُلُ*, *تَقْتُلُ*; the latter before suffixed pronouns beginning with a consonant, as *قَتَلْتُ*, *قَتَلْنَا*. When the suffix begins with a vowel, that vowel takes the place of the fetha, as *قَتَلْتُمْ*, *قَتَلُوا*.

REM. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the *tésdîd*. Thus from *ثَبَّتَ*, *to stand firm*, we get *ثَبَّتْ*, *ثَبَّتُمْ*, *ثَبَّتُهُ*, for *ثَبَّتْتُ*, *ثَبَّتْتُمْ*. See § 14, *c*, rem. *b*.

REM. *b.* When the third radical is one of the letters *ث*, *د*, *ذ*, *ض*, *ط*, it may unite in pronunciation with the ت of the suffixes, so as to form a double ت, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèsdid, and the gèzma, A with which the third radical ought properly to be marked, is omitted.

Thus, عَبَدْتُ for عَبَدْتُ, *I have served*; رَبَطْتُ for رَبَطْتُ, *thou hast bound*; أَخَذْتُ for أَخَذْتُ, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèsdid; as آمَنَ they (women) believed, آمَنَّا we believed, for آمَنَ and آمَنَّا.

REM. d. For a view of the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODS.

B

91. When the second radical of the Perfect has *fèthā*, it may take either *ḍamma* or *kèsra* in the Imperfect; as قَتَلَ to kill, يَقْتُلُ; كَتَبَ to write, يَكْتُبُ; ضَرَبَ to strike, يَضْرِبُ; جَلَسَ to sit down, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ to sneeze, يَعْطُسُ and يَعِطُسُ; سَمَطَ to remove the hair by scalding, يَسْمُطُ or يَسِمُطُ; رَكَزَ to stick upright into the ground, يَرْكُزُ.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fèthā* of the Perfect; as فَعَلَ to do, يَفْعَلُ; قَطَعَ to cut, يَقْطَعُ; مَنَعَ to hinder, يَمْنَعُ; بَرَأَ to create, يَبْرَأُ; سَأَلَ to ask, يَسْأَلُ; ذَهَبَ to go away, يَذْهَبُ; لَحَظَ to look at, يَلْحَظُ; طَرَحَ to throw, يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ to perceive, know, يَشْعُرُ; قَعَدَ to sit, يَقْعُدُ; طَعَنَ to transpierce, يَطْعَنُ; صَلَحَ to be sound, يَصْلَحُ; بَلَغَ to attain to, reach, يَبْلُغُ; نَفَخَ to blow, يَنْفُخُ; شَخَبَ to flow, يَشْخُبُ; رَجَعَ to return, يَرْجِعُ; نَزَعَ to draw or pull away, يَنْزِعُ; شَخَرَ to bray, يَشْخَرُ. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبُغُ; صَبَغَ to dye, يَصْبِغُ; قَرَعَ to be at leisure, to have done with, يَفْرُغُ; and even three, as نَحَتَ to cut or hew, يَنْحُتُ; رَجَحَ to incline (of a scale of a balance), يَرْجَحُ; نَبَعَ to gush out, يَنْبِغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الدَّالُّ عَلَى الْغَلْبَةِ (see § 43, a), always have *damma* (the grammarian *el-Kisā'i* alone admitting *fetha* with a guttural), as شَعَرَهُ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَهُ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèsra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; خَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكَنَ, يَرْكُنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزَنُ; مَرَضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

D REM. a. A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; بَشَسَ to be in distress or poverty, يَبْشَسُ or يَبْأَسُ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ; فَضَلَ to be in excess, abound, يَرْكُنُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرِيَ to be clear, quit, يَفْضُلُ.

or *innocent of*, يَبْرَأ or يَهْرُؤ. The most common example of this kind A is a verb med. و, viz. مَاتَ, *to die* (for مَوَتَ, 1st p. sing. Perf. مِتَّ), يَمُوتُ.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *ḡamma*, that vowel is retained in the Imperf.; as حَسَنَ *to be beautiful*, يَحْسُنُ; شَرَفَ *to be high, noble*, يَشْرَفُ; بَلَدَ *to be dull or stupid*, يَبْلُدُ.

REM. With the above forms compare the Heb. יִשְׁלַח, יִבְחַב, B יִדְבֵּר. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִקְדֹּם, יִשְׁדֹּל, whereas in Arabic instances like لَبِيتُ *I became wise*, دُمِيتُ *I became ugly*, شَرُوتُ *I became bad*, أَشَرْتُ, أَدُمْتُ, أَلَبْتُ, are very rare. Some authorities admit the forms أَشَرْتُ, أَدُمْتُ, أَلَبْتُ.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

REM. *a.* In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. *a*). If we look upon the root قَتَلَ as primarily conveying the abstract idea of “killing,” we may regard قَتَلْتُ as meaning “killing-of-me” (i.e. done by me), “my killing,” = “I have killed;” and أَقْتُلُ as meaning “I-killing,” = “I am killing.”

REM. *b.* In the Imperf. the pronominal *prefixes* mark the state D or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3d pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

* [Anbārī, *Nozhat ʿl-alibbā* p. 459 states from personal observation in Yemèn and Hīgāz that in some dialects every verb فَعَلَ makes يَفْعُلُ and يَفْعُلُ.—De G.]

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *ḍamma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *تَقُومُ*, *إِقُمْ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إِعْهَدُ* in Sūra xxxvi. 60 are recognized as
- B legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in *نَعْبُدُ* for *نَعْبُدُ*.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fèthā*; as Indic. *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبُ*; whence it is sometimes called the apocopated Imperfect.

- REM. a. The *ḍamma* and *fèthā* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fèthā* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it
- D resembles the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلُ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتَ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلْتَّوْنُ اَلْمَوْكِّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *u*, the fêṭḥa of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِي, from تَكْتُبِينَ; يَكْتُبِي, from يَكْتُبِينَ; etc. In the dual, the first fêṭḥa of نَ is absorbed by the اَ B of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fêṭḥa of the verb unites with the initial fêṭḥa of نَ into a long *ā*, and in consequence the second fêṭḥa of نَ becomes kèsra: يَكْتُبْنَ (ت) from يَكْتُبْنَ (ت).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَنْ) was disagreeable to the ear.

REM. b. Before an *êlif* *ʿl-waṣl* (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as لَا تَهِنُ الْفَقِيرُ, *despise not the poor*, from تَهِنُ, from هَانَ, IV. هَانَ.

REM. c. The syllable نَ is often written اَ, and pronounced D in pause اَ. Compare the Hebrew *Energetic* or *Cohortative* in הָ, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ) *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fèṭha* or *kèsra*, this vowel is *kèsra*; when with *damma*, it is *damma*. E.g. أَكْتُبُ, أَضْرِبُ, أَفْعَلُ.

REM. a. Regarding the elision of the prosthetic vowel (إِ), see § 19, b; and on the orthography ا and اُ, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fèṭha is never employed as a prosthetic vowel.

B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَضَارِ be present! حَذَارِ beware! نَزَالِ alight! سَمَاعِ listen! تَرَاكِ let alone! دَبَابِ creep along! نَعَاءِ announce the death of—! from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָמַחַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכֹר remember!* In quadri-literals this form is very rare, the only examples mentioned being

C قَرَقَرِ let thy thunder crash, and عَرَعَارِ come and play the game called 'ar'ara. Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَجِ bring out! دَرَاكِ overtake! = اُخْرِجُوا, اُدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

D [REM. The common phrase اِضْرِبْ رَأْسَهُ strike off his head, is sometimes pointed without tènwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَّةٌ عَلَى) التَّوَكُّيدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kōr'ān l. 23, اَلْقِيَا with a various reading اَلْقِيْنِ.—De G.]

* [And again the phrase عَقَقْتَ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.*

A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fètha* in all the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètha* in the *fifth* and *sixth* forms, with *kèsra* in the rest.

C

REM. The Imperfects of the ninth and eleventh forms, **يَقْتُلُ** and **يَقْتُلُ**, are contractions for **يَقْتُلُ** and **يَقْتُلُ**. This may be seen from the Jussives **يَقْتُلْ** and **يَقْتُلْ**, and the Imperatives **اقْتُلْ** and **اقْتُلْ**. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fètha*.

105. The characteristic *êlif* of the fourth form disappears when D another letter is prefixed; as **يُقْتَلُ**, not **يُقْتَلُ**, from **أُقْتَلُ**.

[REM. But we find **قَدَّرَ مَوْثِقَةً**, *a pot set on the fire*, and also **يُوَثِّقِينَ**, Sîbawêih, i. 9, l. 21, where the **أ** is treated like the **و** of **يُهِرِّقُ**, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally **اِفْعَلَّ** and **اِفْعَلَّ**. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdîd*; e.g. *إِصْفَرَّ* for *أَصْفَرَّ*, *يَصْفِرُ* for *يَصْفِرُ*. If the last radical has no vowel, the word remains uncontracted; as *إِصْفَرَّ*, *يَصْفِرُ*, *أَصْفَرَّتْ* (see § 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. *a.* The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭḥa*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *ḍamma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form *تُؤْتَل*; and hence in the Pass. of the sixth, *تُؤْتَلُ*.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèṭḥa* of the first radical changed into *ḍamma*, but also the *fèṭḥa* of the characteristic *ت* (which expresses the reflexive idea of these forms); e.g. *تُؤْتَل*, *تُؤْتَلُ*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic *ت*, pronounced with *ḍamma*, but also the prosthetic *êlif*; e.g. *أُؤْتَل*, *أُؤْتَلُ*, *أُؤْتَلُ*. Compare § 98 and rem. *a.*

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with *ش*, *س*, *ز*, *ذ*, *د*, *ج*, *ث*, *ت*, the characteristic *ت* of the fifth and sixth forms occasionally (in the *Ḳor'ân* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *êlif*, when they happen to commence with two consonants (compare § 54). E.g. *أَزَيْنَ*, *إِدَارًا*, *إِدَّتَر*, *إِنَّاَقَل*, *إِنَّاَيَع*.

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَشَاقَلَ, تَتَابَعَ, for أَطِيرَ, أَشْمَرُ, أَسْمَعُ, أَسَاقَطُ, A يَتَزَكَّى, يَتَذَكَّرُ, يَطِيرُ, يَصْدُقُ, يَزْكَى, يَذْكُرُ; تَطِيرُ, تَشْمَرُ, تَسْمَعُ, يَتَطَيَّرُ, يَتَصَدَّقُ. 'The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ as اِنْتَفَسَ for تَنَفَّسَ, to take breath.

REM. See § 48, rem. b, and compare such Hebrew forms as הִפְחִיחַ, הִזְכִּירָה, הִדְרִיחַ; *Comp. Gr.* p. 110 seq.

112. The ت of the fifth and sixth forms is sometimes omitted B in those persons of the Imperf. Act. to which ت is prefixed (2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g. تَقْدَمُونَ, تَتَبَاعَدُ, تَتَحَمَّلُ, تَتَكَسَّرُ, for تَقْدَمُونَ, تَبَاعَدُ, تَحْمَلُ, تَكْسَرُ [and necessarily تَتَابِعُ for تَتَابِعُ (*Fāik* i. 130)—De G.]. These shortened forms are sufficiently distinguished by the fêthas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تُبَاعَدُ, تُكْسَرُ); and by the fêthā of the prefixed ت from the same persons in the passive of C the second and third forms (تُبَاعَدُ, تُكْسَرُ).

113. Verbs of which the first radical is أ, و, ر, ي, or ن, have no seventh form in classical Arabic, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن,—namely انْهَمَسَ, to lie concealed,—the characteristic ن is united by tèsdîd to the first radical.

REM. a. Some grammarians regard انْهَمَسَ as being of the eighth D form, by assimilation for انْتَهَمَسَ.

REM. b. In modern Arabic such forms as اِنَّاخَذَ (*Kamil*, p. 569, note i.), اِنْوَلَدَ, اِنْجَدَ, اِنْصَرَّ, اِنْرَضَّ are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مَّ; as اِمْحَقَّ or اِنْحَقَّ from مَحَقَّ,

A *إِنْهَلَسَ*, *مَعَطَ* from *إِنْمَعَطَ*, or *إِنْهَلَسَ* from *مَحَا*, *إِنْهَلَسَ* from *مَلَسَ*, or *إِنْهَلَسَ* from *مَلَسَ*.

REM. These forms are sometimes assigned to the eighth form ;
إِمْتَرَطَ for *إِمْرَطَ*, *إِمْتَحَى* for *إِمْحَى*, *إِمْتَحَقَ* for *إِمْحَقَ*, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تَّ, with the initial ث into ثَّ. E.g. *إِتَّبَعَ*, for *اتَّبَعَ*, from *تَبَعَ* ; *إِثَّارَ* or *إِثَّارَ*, for *اثَّارَ*, from *ثَّارَ* ; *إِثَّرَدَ* or *إِثَّرَدَ* from *ثَّرَدَ* ; *إِثَّغَرَ* or *إِثَّغَرَ* from *ثَّغَرَ*.

B REM. The same assimilation is sometimes extended to the letter س, as *إِسْتَمَعَ*, for *اسْتَمَعَ*, from *سَمِعَ*.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دَّ, and with an initial ذ into ذَّ or ذَّ. E.g. *إِذْجَرَ*, for *ازْجَرَ*, from *زَجَرَ* ; *إِذْزَادَ*, for *ازْزَادَ*, from *زَادَ* ; *إِذْكَرَ*, for *اذْكَرَ*, from *ذَكَرَ* ; *إِذْزَرَى*, for *ازْزَرَى*, from *زَرَى* ; *إِذْزَعَى*, for *اذْزَعَى*, from *ذَعَا* ; *إِذْخَرَ* or *إِذْخَرَ*, for *اذْخَرَ*, from *ذَخَرَ* ; *إِذْكَرَ* or *إِذْكَرَ*, for *اذْكَرَ*, from *ذَكَرَ* ; *إِذْزَعَى* or *إِذْزَعَى*, for *اذْزَعَى*, from *ذَرَعَ*.

D REM. a. Whether the form with دَّ or ذَّ is to be preferred, depends upon usage ; for instance, *إِذْخَرَ* and *إِذْكَرَ* are preferable to *إِذْخَرَ* and *إِذْكَرَ*, but Lane gives in his Lexicon only *إِذْجَرَ*, *إِذْزَرَ*, and *إِذْزَرَى*. The unassimilated *إِذْكَرَ* is also said to occur, as well as *إِذْزَرَى*.

REM. b. Some grammarians extend this assimilation to the letter ز, as *إِزَّانَ*, for *ازْدَانَ*, from *زَانَ*.

REM. c. The letter ت is sometimes changed into د after an initial ج ; e.g. *إِجْدَمَعَ*, *إِجْدَزَ*, *إِجْدَرَ*, instead of the usual *اجْتَمَعَ*, *اجْتَزَى*, *اجْتَرَى*. The unassimilated *إِجْدَمَعَ*, from *جَمَعَ*, *جَزَى*, *جَرَى*.

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ا** is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظط** or **ظط**, and occasionally with initial **ض** into **ضض**. E.g. **اِصْطَبَعَ**, **اِطَّرَدَ**, **اِطْبَخَ**; **صَلَحَ**, **صَلَّى**, **صَفَا**, **صَبَغَ**, from **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَفَى**, **اِطَّلَمَ**, or **اِظْلَمَ**, **اِطْلَبَ**, **طَعَنَ**, **طَرَدَ**, **طَبَخَ**, from **اِطَّلَبَ**, **اِطْعَنَ**, **ظَعَنَ**, **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **ظَارَّ**, or **اِظْطَارَّ**, from **ظَلَمَ**; **اِضْجَعَ**, or **اِضْطَجَعَ**, from **ضَرَبَ**; **اِضْطَرَبَ**, or **اِضْطَرَّ**, from **ضَجَعَ**; **ضَلَعَ**, from **ضَرَّ**, **اِضْطَلَعَ**, **اِضْطَرَّ**; **ضَجَعَ**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B as **اِصْطَبَرَ**, **اِصْطَلَى**, **اِصْطَلَحَ**, **اِصْطَلَّ**, for **اِصْطَبَرَ**, etc.

REM. b. From **ضَجَعَ** the form **اِطْجَعَ** also occurs.

[117*. If the second radical be **ت** the characteristic **ت** of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel **ا** is unnecessary and disappears. Thus for **اِسْتَرَّ** we may have **سَرَّ** or **سَتَرَّ**; Imperf. **يَسْتَرُّ**, **يَسْتَرِّ** or **يَسْتَرِّ** or even **يَسْتَرِّ** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَرِّ** (**مُسْتَرِّ**); Inf. **سِتَارَ** (see § 202, C rem. a). Similar forms from verbs whose second radical is **د**, **ذ**, **ص** or **ط** occur (or are recorded as variants) in the *Kor'an* (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadriliteral Verb.*—Table IV.

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§ 69—72).

REM. a. The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like **هَرَأَقَ** (for **أَرَأَقَ**), *to pour out*, and **هَيَمَنَ**, *to believe*, are treated as quadrilaterals:

A The latter is inflected exactly like قَمَطَرَ, but the former is irregular: Imperf. يُهْرِيقُ, Imperat. هَرِّقْ, Nom. act. هِرَاقَةٌ, Perf. Pass. هَرِيقُ. The form أَهْرَاقُ, Imperf. يُهْرِيقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يَسْطَاعُ or يَسْتَعُ, and then converted into اسْطَاعَ, Imperf. يُسْطَاعُ. [Also, in verse, we find مُسْطَارٌ for مُسْطَارٌ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatæ* (ي"ل). The Arab grammarians name them اَلْفِعْلُ اَلْأَصْمُ, the solid verb, or اَلْفِعْلُ اَلْمُضَاعَفُ, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèsdîd. E.g. قَرَّ to flee, for قَرَّرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمِمَ; حَبَّ to become dear (to one), for حَبَّبَ; لَبَّ to become wise or intelligent, for لَبَّبَ.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يَجِجُلُ for يَجِلِلُ, يَمِدُّ for يَمِلُّ, يَمَلُّ for يَمِلُّ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمِدُّ, يَقِرُّ, لَبَّبْتُ, قَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَلَ, have damma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

water (camels) a second time, نَمَّ to spread abroad or divulge secretly, A هَرَّ to abhor, detest, Imperf. يَبِثُّ or يَبِثُّ, etc. One verb has only kèsra, viz. حَبَّ to love (instead of the common IV. أَحَبَّ), Imperf. يَحِبُّ.

REM. b. Uncontracted verbs of the forms فَعَلَ and فَعِلَ sometimes occur; as صَكِكَ to be knock-kneed or weak in the hocks, مَشِشَ to have a swelling [splint] on the pastern (of a horse), أَلَّ to smell badly, ضَبَّ to abound in lizards (ضَبٌّ), لَحَحَ to be sore (of the eye), B قَطَطَ to be curly, حَكِكَ to have its hoof worn at the edges (of a horse, etc.); لَبَّ to be wise or intelligent, دَمَرَ to be ugly, شَرَرَ to be bad, فَكَكَ to be silly, in one's dotage, عَزَزَ to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like فَرَرْتُ, مَدَدْتُ, ظَلَلْتُ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to C the first radical; as, رَدَّتْ, رَدَّنْ, for رَدَدَتْ, رَدَدَنْ, أَحَسَّتْ for أَحَسَسَتْ, ظَلَّتْ or ظَلَّتْ for ظَلَلَتْ, مَسَّتْ for مَسَسَتْ (compare the Aramaic form בָּרַחַת for בָּרַחַת) [also يَقِرَّنْ for يَقِرْرَنْ, يَزِفْنَنْ for يَزِفْرَنْ etc. *]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong اِى, as قَصَّيْتُ for قَصَصْتُ, اسْتَسَرَّتْ for اسْتَسَرَّيْتُ, a form which is not uncommon in the fifth conjugation, as تَسَرَّيْتُ, تَلَعَّيْتُ, تَقَصَّيْتُ, تَطَنَّيْتُ, تَسَرَّرْتُ, تَلَعَّرْتُ, T (compare in the Hebrew Imperf. תִּסְפְּיָה for תִּסְפְּיָה); or (b) the long vowel اِ, as مَدَّاتْ for مَدَدْتُ (compare in Hebrew סִפְּיָה, where $\bar{o} = \bar{a}$). The form described under 2 a is the usual one in modern Arabic, but in N. Africa ai becomes ī, as redditī for رَدَّيْتُ. Such forms as أَحَسَّيْتُ for أَحَسَسْتُ also occur.—Comp. Gr. p. 227 seq.

* [See De Goeje, Gloss. to Ibn al-Faḥīh s.v. زَف.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fəṭḥa* or *kəṣra*; in those that have *u*, it may be any one of the three vowels. E.g. يَعْضُ or يَعْضُ, يَمَلُّ or يَمَلُّ, for يَعْضُ, يَمَلُّ; يَفِرُّ or يَفِرُّ, يَحِبُّ or يَحِبُّ, for يَفِرُّ, يَحِبُّ; يَمُدُّ, يَمُدُّ, or يَمُدُّ, يَمُدُّ, يَمُدُّ, يَمُدُّ, for يَمُدُّ, يَمُدُّ*.

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as اِفْرِرُوا, اِفْرِرَا, اِفْرِرِي. When the usual contraction takes place, the prosthetic *ê*lif is obviously no longer necessary, and therefore the Arabs say فِرُوا, فِرَا, فِرِي—not اِفْرِرِي, اِفْرَا, اِفْرُو,—instead of اِفْرِرِي, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic ا; e.g. عَضَّ for اَعْضَضَ, اَفْرَرُ for اِفْرِرُ, اَمُدُّ for اِمُدُّ.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رَدَّه (رَدَّه), عَضَّه (عَضَّه), but رَدَّهَا, عَضَّهَا, not رَدَّهَا, عَضَّهَا. In the *waṣl* (§ 20) say رَدَّ الْقَوْمَ or رَدَّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, D eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently اَفْرَرَّ, اِفْرَرَّ, اَفْرَرَّ, and اِفْرَرَّ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of *Hiġāz*, the contracted to that of *Tamīm*, *Fāiḳ* ii. 566.—De G. Cf. *Sībawēh* ii. 443.]

REM. In the Passive some of the Arabs substituted *kèsra* for A ðamma, as حَلَّ for حَلَّ (contracted from حَلِلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and ðamma (technically called *الإشمار*, giving the one vowel a *scent* or *flavour* of the other), as رُدَّ, سُدَّ, *riudda*, *südda* (with the German *ü* or French *u*), instead of *rudda*, *sudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fèthā* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَّ, حَاجَجَ, شَاقَقَ, شَاحَجَ, يَسَابَبُ, يُمَادِدُ, مُصَافَفَةٌ, مُحَاجَجَةٌ, not unfrequently occur. Forms like تُغَوِّرُ, تُورِرُ, and إِفْرِيرُ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أُذِلُّهُ for أُذِلَّهُ, أَقِلُّهُ for أَقِلَّهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَلَّ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *èlif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ی (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals (Verba Hèmzata).—Tables VI., VII., VIII.*

B 130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hèmzata*). The following sections point out wherein they differ from the strong verbs.

131. If the êlif with hèmza and gèzma, at the end of a syllable (إِ), be preceded by one of the heterogeneous vowels ðamma and kèsra, it is converted, after the ðamma, into و with hèmza (ؤ); after the kèsra, into ی with hèmza (ئ). Hence بُرِئْتُ for بُرِئْتُ, 1st pers. sing. Perf.

C Pass. of بَرَأَ; يُؤْتِرُ for يَأْتِرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَتَرَا; دَنُوتُ and سَنِئْتُ for دَنَاتُ and سَنَاتُ, 2d pers. sing. masc. Perf. Act. of دَنُو and سَنِئُ, for دَنَا and سَنَأُ (see § 133).

132. The و and ی represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when hèmza is expressed by ؤ, ئ or by ء alone without a *kursī*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hèmza is retained, not only to show their origin from *أ*, but also to A remind us that the syllables *وُ* and *يُ* are not to be confounded in pronunciation with *و*, *ū*, and *ي*, *ī*. The ḍamma and kèsra remain short, whilst *وُ* and *يُ* are pronounced like *أ* itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as *دَنُو*, *danu'-a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as *سَنِيَتْ*, *ṣani'-ta*, not *ṣanī-ta*).

REM. α. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that *وُ* and *يُ*, when preceded and followed by vowels, become *و* and *ي*; except when the former has ḍamma (*وُ*) and the latter kèsra (*يُ*), as explained in

§§ 133-4. The modern Arab also pronounces *وُ* and *يُ* like the long vowels *و* *ū* and *ي* *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatae into verba tertiæ *yā*, as *قَرَأَ* for *قَرَأَ*, to read, *يَقْرَأُ* for *يَقْرَأُ*, *قَرَأَتْ* for *قَرَأَتْ*. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'ān, which was originally written down in the Hīgāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote *جاءك*, *جيت*, *بوس* because they said *bawusa*, *ġita*, *ġāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ġi'ta*, *ġā'aka* and this was expressed, without touching the old consonants, by writing *جَاءَكَ*, *جِئْتَ*, *بُوسَ*. Rules for writing hèmza as *وُ*, *يُ* or *ء* are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'ān.]

- A REM. *b.* The hèmza gèzmatum over **و** and **ي** falls away after an èlif hèmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence **اَيَسِّرْ**, not **اَيَسِّرْ**, Imperat. of **أَسَرَّ**; **اَيَذَنْ**, not **اَيَذَنْ**, Imperat. of **أَذَنْ**; **اَوْمَلْ**, not **اَوْمَلْ**, Imperat. of **أَمَلْ**; **اَوْتَمَرْ**, not **اَوْتَمَرْ**, 3d pers. sing. Perf. Act. VIII. of **أَمَرَ**; **اَوْتَمِنْ**, not **اَوْتَمِنْ**, 3d pers. sing. Perf. Pass. VIII. of **أَمِنَ**, all with èlif
- B conjunctionis (**هَمْزَةُ الْوَصْلِ**); **اَوْمِنَ**, not **اَوْمِنَ**, 3d pers. sing. Perf. Pass. IV. of **أَمِنَ**; **اَوْتَمَنَ**, not **اَوْتَمَنَ**, Infin. IV. of **أَمِنَ**, not **اَوْتَمَرْ**, 1st pers. sing. Imperf. Act. IV. of **أَتَمَرُ**, all with èlif separationis (**هَمْزَةُ الْقَطْعِ**).—When a word of this sort, beginning with the èlif conjunctionis, comes into the waṣl, the èlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by **و** or **فَ**, and, it is usually rejected; as
- C **وَأَتَمَرُوا**, **وَأَسِرُوا** (from **اَيَتِ**, Imper. of **اَتَى** to come), **فَأَذَنْ**, **فَأَمَلْ**, **فَأَتَمَرْ**, **فَأَتَمِنْ**. In other cases it is retained, and the radical hèmza is left in its altered form (**وِ**, **ؤ**); as **فَأَتَمَرَتْ** *fā'tazarat*, **الَّذِي** *ba'dā'tilāfin*, **الْهُدَى** *ḥudā'tinā*, **يَقُولُ** *yakūlū'dan*, **الَّذِي** *ḥudā'tumina* (also written **الَّذِي** *ḥudā'tumina*). In later times the pronunciation was softened in some of these cases by rejecting the hèmza and lengthening the preceding vowel; e.g. *ḥudā'tinā*, *yakūlūdan*, *ḥudā'tumina* (as if written **الْهُدَاتِنَا**, **يَقُولُونُ**, **الَّذِيَّتُمِينَا**).
- D REM. *c.* **أ** is always retained after fèṭḥa in the ancient language, as **يَأْسِرُ**; but in modern Arabic it passes into the èlif of prolongation, as **يَأْكُلُ**, **يَأْمُرُ**, **يَأْتِي**. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as **يَأْتِكُمْ** for **يَأْتِكُمْ** Sūra xlix. 14.] Those who used the form **تَعْلَمُ** (see § 94, rem. *c*) also said **تَشْمُرُ** for **تَشْمُرُ**, from **أَتَمَرُ**.

133. In the same way, ا passes into و or ئ, when it is pronounced with ḍamma or kèsra and preceded by fèṭḥa, or with fèṭḥa and preceded by ḍamma or kèsra; and into ئ, when it is pronounced with kèsra and preceded by ḍamma (see § 17, b). E.g. بَوَسَ, for بَأَسَ, *to be brave*; يَلَأَمُ, for يَلَأَمُ or يُلَأِمُ, *it agrees with*, Imperf. III. of لَأَمَ; دَنُوْ, for اِتَّأَمَ, *agree with, be reconciled to*, Imperat. VIII. of لَأَمَ; دَنَأَ, *to be mean, worthless*; يُوَتِّرُ, for يَأْتِرُ, *an impression is made*, Imperf. Pass. II. of أَتَرَ; اِتَّأَمَ, for اِتَّأَمَ, *Infin. VIII. of لَأَمَ* he B *was asked*, for سَأَلَ, Perf. Pass. of سَأَلَ; لَوِئِمَ *peace is made (between them)*, for لَوِئِمَ, Perf. Pass. III. of لَأَمَ.

REM. At the end of a word, اُ, pronounced with ḍamma and preceded by fêṭha, is usually left unchanged; as يَهْنَأُ from يَهْنَأُ, يَهْنَأُ from يَهْنَأُ, يَهْنَأُ from يَهْنَأُ Imperf. Pass. II. of يَهْنَأُ, instead of يَهْنَأُ, يَهْنَأُ. But the latter form is commonly used before the accusative suffixes, as يَهْنَأُهُ.

134. Finally, ا pronounced with damma or kèsra (أ or ا), becomes ؤ or ئ at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. يَبُوءُ, for يَبُوءُ, Imperf. of بَوَى; يَنْأَمُ, for يَنْأَمُ, Imperf. of نَامَ, *to groan, to twang*; يُلْأَمُ, for يُلْأَمُ, *he acts stingily and meanly*, Imperf. IV. of لَأَمَ; اِسْتَلْأَمُ, *put on armour*, Imperat. X. of لَأَمَ.

REM. ¹ at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. ^{أَثَرٌ}, ^{إِثَارٌ}.

135. At the beginning of a word, if an èlif productionis follows the radical أ , the two èlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the èlif, or sometimes with hèmza and a perpendicular fètha (see § 6, rem. *a*); as أَمَر , أَمَر , or أَمَر , for أَمَر , *to consult*, III. of

A **أَمَرَ** *to order*. The same thing takes place when a radical أ with gèzma (إ) is preceded by an ělif hèmzatum with fèṭḥa (compare § 132, rem. b); as **أَثَرَ**, **أَثَّرَ**, or **أَثَّرَ**, for **أَثَّرَ**, *to prefer*, IV. of **أَثَرَ**. In old Mss. we often find **أَثَرَ**, **أَمَرَ**.

136. In a more modern stage of the language, ělif hèmzatum with fèṭḥa passes into و, when preceded by fèṭḥa and followed by an B ělif of prolongation (compare § 17, b, rem. b); as **تَأَمَّرُوا**, for **تَأَمَّرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**; **تَوَاحَى**, for **تَوَاحَى** or **تَوَاحَى**, *the two became intimate friends*, from **أَخَا** (for **أَخَو**).

REM. The same change sometimes takes place even with the initial ělif of the third form; as **وَاحَى** *to be intimate with*, **وَازَى** *to be opposite or parallel to*, **وَاسَى** *to console*, **وَكَلَّ** *to eat along with*, for **أَخَى**, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, b, rem. b, C **و** took the place of **و**; as **يُوَاسِي**, **يُوَاسِي**, and **يُوَاسِي**.

137. The verbs **أَخَذَ** *to take*, **أَمَرَ** *to order*, and **أَكَلَ** *to eat*, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُلْ**.

138. When preceded by **وَ** or **فَ**, and, the Imperative **مُرْ** generally recovers its radical ělif, **وَأْمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُلْ**, D which make only **وَخُذْ**, **فَكُلْ**. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. b; and on the Imperative of **أَتَى**, *to come*, see also § 175, rem. a.

139. The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic ت of that form; **اتَّخَذَ**, for **اِيتَّخَذَ** (§ 132, rem. b), *to take for oneself*.

REM. a. The same assimilation sometimes takes place in **أَزَرَ**, *to put on one the article of dress called إِزَارٌ*, and **أَجَرَ**, *to give wages*, which makes **اِيتَزَرَ** or **اِتَزَرَ**, *to put on an 'izār*, and **اِيتَجَرَ** or **اِتَجَرَ** *to*

give alms, to receive wages; still more rarely in *أَمِنَ*, to be safe, *أَتَمَنَ*, for *أَيْتَمَنَ*, to trust or confide in, and *أَهَلَ*, to marry, *أَيْهَلَ*, for *أَيْهَلَ*, do.—The tenth form of *أَخَذَ* may also lose its *ëlif* and be written *أَسْتَحَذَ*.

REM. b. From the above assimilated forms are derived the secondary radicals *تَخَذَ*, to take, and *تَجَرَ*, to trade (see § 148, rem. b). Compare in Syriac *ܬܚܕܐ*, *ܬܚܝܐ*, *ܬܚܝܐ*; and with B *ܬܚܕܐ*, *ܬܚܝܐ*, if from the rad. *ܬܚܐ*.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. *و* et *ي* (§ 149, etc.), and take an *ëlif* of prolongation instead of the radical hèmza with fèthā. This is particularly the case with the verb *سَأَلَ* to ask, which has *سَأَلَ* for *سَأَلَ*, 2d pers. sing. m. *سِلْتُ* [not *سَلْتُ*], *يَسْأَلُ* for *يَسْأَلُ*, *يَسْأَلُ* for *يَسْأَلُ*, *سَلْ* for *إِسْأَلْ* (Imperat.), Perf. Pass. *سِيلَ*.—Sometimes the *ëlif* hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. *يَسْأَلُ* C for *يَسْأَلُ*, from *سَأَلَ*; *يَرَأَى* for *يَرَأَى*, from *رَأَى* to see; *أَلَّكَ* to send, for *أَلَّكَ*, whence *مَلَّكَ*, for *مَلَّكَ*, an angel (ܡܠܐܝܬܐ).

REM. a. The Imperative *سَلْ* makes in the fem. *سَلِي*, du. *سَلَا*, plur. *سَلُوا*, not *سَالِي*, etc. When preceded by *و* and *ف*, we may say *وَأَسْأَلْ* or *وَسَلْ*, *فَأَسْأَلُوا*, *فَسْأَلُوا* (§ 21, d, rem. b), or *فَسَلُوا*.

REM. b. The elision of the *ëlif* occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. Verbs which are more especially called Weak Verbs (§ 128, b).

141. These likewise fall into three classes, according as the letter *و* or *ي* is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. *و* et *ي*).

- A A. Verbs of which the First Radical is **و** or **ي** (*verba primæ rad. و et ي*).—Table IX.

142. Those verbs primæ rad. **و**, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E.g. **وَلَدَ** to bear children, Imperf. **يَلِدُ** for **يُولِدُ**, Imper. **لِدْ** for **اِلِدْ** (**اُولِدْ**); **وَعَدَ** to promise, Imperf. **يَعِدُ** for **يُوْعَدُ**, Imper. **عِدْ** for **اِيعِدْ** (**اُوْعِدْ**).

- REM. a. Eight verbs primæ rad. **و**, of the form **فَعِلَ**, have in the Imperf. **يَفْعِلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَثِقَ** to trust or confide in, **يَثِقُ**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرِغُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرَى** to be firm and hard (of fat), **يَرَى**; **وَفَى** to be in good condition and handsome, **يَفَى**; **وَلَّى** to be near, to be in charge of, **يَلَى**; **وَمَتَى** to love, **يَمَتَى**. Of these **وَرَعَ** has also dialectically the form **يُورَعُ**, and a few more admit both forms; e.g. **وَحَرَ** to be angry with, full of hatred of, **يُوحِرُ**, **يَحِرُ**; **وَعَرَ** to be rough and broken (of ground), **يُوعِرُ**, **يَعِرُ**; **وَغَرَ** to be hot, angry, **يُوغِرُ**, **يَغِرُ**; **وَلَهَ** to be stupefied with grief, to be melancholy, **يُؤْلَهُ**, **يَلَهُ**; **وَهَلَ** to be cowardly, to forget, **يُؤْهَلُ**, **يَهَلُ**.

- REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **نَ**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭha* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجَلْ** to be afraid, **يُوجِرُ** or **يُوجَلْ**; **اِجَرَ** or **اِجَلْ** (for **اُوجِرْ** or **اُوجَلْ**); **وَجَعَ** to be in pain, **يُوجَعُ**; **وَحَلَ** to stick

in the mud, *يُوحَل*; *وَبَقَى* to perish, *يُوبَقَى*; *وَبُوَ* to be visited by the mur- A
rain, *يُوبُو*; *وَبَلٌ* to be unwholesome or insalubrious, *يُوبُلُ*; *وَضُوٌ* to be
clean and fair, *يُوضُو*. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminatæ; as *وَدَّ* (for *وَدَدَ*) to
love, *يُودُدُ* for *يُوددُ*, *يُؤدُدُ* for *يُؤددُ*.

REM. In verbs primæ rad. و, of which the second and third
radicals are strong, and in which the Imperf. has fêṭḥa, some Arabic
dialects change the و into ا or ي. E.g. *يُوجَلُ* and *يُيَجَلُ*, for *يُوجَلُ*, B
from *وَجَلَ*, to be afraid; *يُيَجَعُ* and *يُيَجَعُ* or *يُيَجَعُ*, for *يُوجَعُ*, from
وَجِعَ, to be in pain; *يُيَهَمُ* and *يُيَهَمُ*, for *يُوهَمُ*, from *وَهَمَ*, to make
a mistake. Others even use the forms *يُيَجَلُ*, *يُيَجَعُ*, and *يُيَهَمُ*.

144. In a few verbs, of which the eight following are those that
most commonly occur, the initial و is dropped in the Imperf. and
Imperat., notwithstanding that the characteristic vowel of these forms C
is fêṭḥa.

<i>وَدَعَ</i> to let alone,	<i>يَدَعُ</i> ,	<i>دَعُ</i> .
<i>وَذَرَ</i> to let alone,	<i>يَذَرُ</i> ,	<i>ذَرُ</i> .
<i>وَزَعَ</i> to restrain,	<i>يَزَعُ</i> ,	<i>زَعُ</i> .
<i>وَسَعَ</i> to be wide or spacious,	<i>يَسَعُ</i> ,	<i>سَعُ</i> .
<i>وَضَعَ</i> to put down or place,	<i>يَضَعُ</i> ,	<i>ضَعُ</i> .
<i>وَطَأَ</i> to trample upon,	<i>يَطَأُ</i> ,	<i>طَأُ</i> .
<i>وَقَعَ</i> to fall,	<i>يَقَعُ</i> ,	<i>قَعُ</i> .
<i>وَهَبَ</i> to give,	<i>يَهَبُ</i> ,	<i>هَبُ</i> .

D

REM. a. The reason why the و is elided in these verbs probably
is, that the fêṭḥa of the Imperf. and Imperat. owes its existence
only to the fact of the second or third radical being in each case a
guttural or semiguttural (ر).

REM. b. *وَدَعَ* and *وَذَرَ* are not used in the Perf.

A **145.** In those forms in which a *kèsra* or *ḍamma* precedes a vowelless و, the و is changed into ی or و productionis, according to the preceding vowel. Hence اِجْلُ, اِيدُ, for اَوْجَلُ, Imperat. I.; اِراقُ for اُوراقُ, Perf. XI.; اِبداعُ, اِستِبداعُ, for اُوداعُ, اِستُوداعُ, Infin. IV. and X.; اُوجبُ for اُوجِبُ, Imperf. Act. IV.; اُستودعُ, اُوجِبُ, for اُستودِعُ, اُوجِبُ, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. و, the و is sometimes changed into اُ, on account of a certain repugnance of the Arabs to the sound of the syllable وُ; e.g. اُقَّتَ, for وُقَّتَ, it is fixed or determined (of time); اُحِىَ, for وُحِىَ, it is revealed.

146. Verbs primæ rad. ی are inflected in almost all their forms like the strong verbs; e.g. يَسِرُ to play at hazard, or to be gentle, easy, يَسِرُ; يَفْعُ to ascend (a hill), to be grown up, يَفْعُ; يَفْقُ to be awake, يَفْقُ; يَفْقُ do., يَفْقُ; يَنْعُ to become ripe, يَنْعُ or يَنْعُ.

C REM. يَبِسُ, to be dry, has يَبِسُ or يَبِسُ, and يَبِسُ, to despair, يَبِسُ or يَبِسُ. See § 92, rem. a. Dialectic varieties are يَابِسُ, for يَبِسُ, and يَبِسُ or يَبِسُ, for يَبِسُ. See § 143, rem.

147. In those forms in which a *kèsra* or *ḍamma* precedes a vowelless ی, the ی is changed into ی or و productionis, according to the preceding vowel. Hence اِيسِرُ for اِيسِرُ, Imperat. I.; اِيسارُ and اِستِيسارُ, for اِيسارُ and اِستِيسارُ, Infin. IV. and X.; اِويسِرُ, اِويسِرُ, for اِويسِرُ, Imperf. Act. IV. of اِيسِرُ and اِيسِرُ.

148. In the eighth form, و and ی are assimilated to the characteristic ت, producing ت for وُت and يُت; as اِتَّعَدَ, for اِيتَّعَدَ, (اُوتَّعَدَ), to receive a promise; اِتَّسَّرَ, for اِيتَّسَّرَ, (اُيتَّسَّرَ), to play at hazard.

REM. a. Sometimes, however, although many grammarians disapprove of it, و and ی are not assimilated to the ت, but pass after fetha, ḍamma, and kèsra, into the homogeneous letters of prolonga-

tion, ا, و, ی. E.g. اَوْتَعَدَ for اِيتَصَلَ (§ 145), A
اِيتَسَّرَ for اَوْتَسَّرَ (§ 147), in the Perf.; يَأْتَصِلُ for
يُوتَعَدُ for يَأْتَسِرُ, in the Imperf. Compare
§ 139, and rem. a.

REM. b. From these assimilated forms are derived secondary radicals; such as تَجَهَّ to turn oneself towards, to face; تَخِمَّ to suffer from indigestion; تَسِعَ to be wide or spacious; تَقَى to fear (God); تَلَدَّ to be born in one's house (of a slave), to be hereditary, inherited, B or long possessed; تَكَلَّ to rely upon; تَلَهَّ to be stupefied by grief, to be melancholy; تَلَا, or تَلَى, to follow; and in the fourth form, أَتَكَأَ to make one lean, to prop him up; أَتَلَجَّ to insert; أَتَهَمَّ to suspect a person. Compare § 139, rem. b.

REM. c. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 seq.

B. *Verbs of which the Second Radical is و or ی (verba mediæ radicalis و et ی).—Tables X.—XIII.* C

149. *Verba mediæ rad.* و et ی (called by the Arab grammarians اَلْفِعْلُ الْأَجَوْفُ, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ی is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g. D

يَقُولُ, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	„	يَسِيرُ, do.
يَخَوْفُ, he is afraid,	„	يَخَافُ, do.
يَهَبُ, he is afraid,	„	يَهَابُ, do.
يُقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوِمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	الْيَنُوا, <i>soften,</i>	„	الْيَنُوا, do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	الْيَنَ, <i>he softened,</i>	„	الَّانَ, do.
B	يُسْتَقِيمُ, <i>he stands upright,</i>	„	يُسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينُ, <i>he was thought gentle,</i>	„	أُسْتَلِينُ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *يَ*, *وَ*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ	(يَقُولُ), Jussive Act. I.
	يَسِرُ „ يَسِيرُ	(يَسِيرُ), do.
	يَخْفُ „ يَحَافُ	(يَخَوْفُ), do.
	يُقَلُ „ يُقَالُ	(يَقُولُ), Jussive Pass. I.
	يُقِمُ „ يَقِيمُ	(يُقَوِّمُ), Jussive Act. IV.
	أَقِلُ „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ „ أَقِيمُ	(أَقْوِمُ), do.
D	أَقَمْتَ „ أَقَامْتَ	(أَقْوَمْتَ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتُ „ أَقِيدْتُ	(أَقْوَدْتُ), do. Pass. IV.
	أُسْتَلِنْتُ „ أُسْتَلِينْتُ	(أُسْتَلِينْتُ), do. Pass. X.
	أَقَمْنَ „ أَقَامْنَ	(أَقْوَمْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ „ أَقِيمْنَ	(أَقْوِمْنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُونُ, for يَكُنُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic ! (see §§ 98 and 122). E.g.

أَقُولُ	becomes successively	أَقُلُّ	أَقُلُّ	قُلْ
أَسِيرُ	„ „	أَسِرْ	أَسِرْ	سِرْ
أَخُوفُ	„ „	أَخَافْ	أَخَفْ	خَفْ
أَهْيَبُ	„ „	أَهَابْ	أَهَبْ	هَبْ
أَقُولُوا	„ „	أَقُولُوا	...	قُولُوا
أَسِيرُوا	„ „	أَسِيرُوا	...	سِيرُوا
أَخُوفُوا	„ „	أَخَافُوا	...	خَافُوا
أَهْيَبُوا	„ „	أَهَابُوا	...	هَابُوا

B

153. If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the و or ی of the middle syllable is changed into êlif productionis, without any regard to the nature of the vowel that accompanies it. C
E.g.

قَوْمَ	becomes	قَامَ	Perf. Act. I.
خَوْفَ	„	خَافَ	do.
طَوَّلَ	„	طَالَ	do.
سِيرَ	„	سَارَ	do.
هَيَّبَ	„	هَابَ	do.
انْقَوَدَ	„	انْقَادَ	Perf. Act. VII.
يَنْقَوُدُ	„	يَنْقَادُ	Imperf. do.
اِقْتَوَدَ	„	اِقْتَادَ	Perf. Act. VIII.
ازْدَيْدَ	„	ازْدَادَ	do.
يَزْدِيدُ	„	يَزْدَادُ	Imperf. do.

D

REM. The forms زَيْل and كَيْد are mentioned as being dialectically used instead of زَالَ (for زَيْل), *to cease*, and كَادَ (for كَوَدَ), *to be near or on the point of*.

- A **154.** But if the vowel of the first syllable be *ḍamma*, and the و or ی is accompanied by *kèsra*, the *ḍamma* is elided and the *kèsra* substituted in its place, in consequence of which the و or ی becomes ی productionis. E.g.

	قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ	Perf. Pass. I.
	سَيْرٌ	„	(سَيْرٌ)	سِيرَ	do.
	أُسْتُوقُ	„	(أُسْتُوقُ)	أُسْتَيْقَ	Perf. Pass. VIII.
B	أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ	do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سَيْقَ (سوق), غِيضَ (غيض), and the like, some Readers of the *Ḳorān* give the vowel *ī* an *حَرَكَةَ بَيْنَ الصَّيْرِ*, a scent or flavour of the *u*-sound (إِشْمَامُ الصَّيْرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *gūḍa*.

- C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ی, and changing those letters into و productionis; as قَوْلٌ (for قَوْلٌ), حَوْكٌ (for حَوْكٌ), بُوعٌ (for بُيْعٌ), أُخْتَوْرٌ (for أُخْتِيرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَيْلٌ, سِيلٌ, *sūla*, and سُولٌ.

- D REM. c. In forms like أُخْتِيرَ, أُسْتَيْقَ, some assimilate the vowel of the prosthetic *ēlif* to the following *ī*, أُخْتِيرَ, أُسْتَيْقَ, pronouncing *ī* or *ū*.

155. If the first radical has *fetha* and the third is without a vowel, three cases arise.

(a) The second radical is و or ی with *fetha*. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the *fetha* of the first radical into *ḍamma*, if it was و, and into *kèsra*, if it was ی. E.g.

قُمْتُ	for قَوْمْتُ	2d pers. sing. m. Perf. Act. I.
سَرْتُ	„ سَيْرْتُ	do.

(b) The second radical is **و** with damma or **ی** with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fèṭḥa of the first radical into the homogeneous vowel. E.g.

طَلَّتْ for طَوَّتْ, 2d pers. sing. m. Perf. Act. I.
هَبَّتْ ,, هَيَّتْ, do.

(c) The second radical is **و** with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fèṭḥa of the first radical into kèsra. E.g. B

خَفَّتْ for خَوَّتْ, 2d pers. sing. m. Perf. Act. I.
مِتَّ ,, مَوَّتْ (مَوَّتَ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the **ی** productionis (§ 154) is shortened into kèsra, according to § 25. E.g.

بِعَتْ for بِيَعَتْ (بُيِعَتْ), 2d pers. sing. m. Perf. Pass. I.
لِمَتْ ,, لِيَمَتْ (لُوِمَتْ), do. C
أُسْتَقَّتْ ,, أُسْتِيَقَّتْ (أُسْتُوِقَّتْ), do. VIII.

REM. a. In verbs mediæ rad. **ی**, and in those mediæ rad. **و** of the form فَعِلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بَعْتُ for بِيَعْتُ (§ 155, a) and خَفْتُ; خَوْتُ for خَوَّفْتُ (§ 155, c).

REM. b. Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., D say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer قَوْلُ, بُوْعُ, say قُلْتُ, بُعْتُ. [The prophet himself in the *ḥadīth al-waḥy* says قُلْتُ.—De G.]

157. Most verba mediæ rad. **و** take damma, and most verba mediæ rad. **ی** kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَلَ), to move away, comes يَزُولُ (يَزُولُ); from نَالَ (نَوَلَ), to give in a present, يَنُوءُ (يَنُوءُ); from طَالَ (طَوَلَ), to be long, يَطُولُ (يَطُولُ); from زَانَ (زَيْنَ), to adorn, يَزِينُ (يَزِينُ); from سَارَ (سَيْرَ),

- A *to go*, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعِلَ, the Imperf. takes fetha (§ 92); e.g. from زَالَ (زِيلَ), *to cease*, comes يَزَالُ (يَزِيلُ); from نَالَ (نِيلَ), *to get, obtain*, يَنَالُ (يُنِيلُ); from شَاءَ (شَيْئُ), *to wish*, يَشَاءُ (يَشْيَأُ); from خَافَ (خَوْفُ), *to fear*, يَخَافُ (يَخْوَفُ); from نَامَ (نَوْمُ), *to sleep*, يَنَامُ (يَنُومُ). مَاتَ, *to die*, has usually the form مِتَّ (for مَوْتُ, مَوِئْتُ, Heb. מָת, Syr. مَٲ) in the Perfect, and أَمُوتُ (Heb. מָמַת, Syr. مَمْٲ) in the Imperfect, though مَتَّ, مِمَاتُ, and B also يَمِيتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و et ي, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes so as to form تَّ and نَّ. E.g. مِتُّ, مِتُّمُ, for مِتَّ, مِتُّمُ, from مَاتَ (موت) *to die*; بِتَّ, for بَتَّ, from بَاتَ (بيت) *to pass the night*; صَنَّ, for صُنَّ, and يَصُنُّ, for يَصُنُّ, from صَانَ (صون) *to guard*; بِنَّا, for بِنَّا, and يَبْنِي, for يَبْنِي, from بَانَ (بين) *to be separate*. See § 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba mediæ rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (تُقَوِّلُ and قَوِّلُ). Hence we write تُقَوِّوِلُ, قَوِّوِلُ, not D تُقَوِّلُ, قَوِّلُ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ي, which are always written, for example, تُبَوِّيعُ and بَوِّيعُ. See § 11, rem. a.

160. Some verba mediæ rad. و, and a few mediæ rad. ي, of the form فَعِلَ, are inflected throughout like strong verbs; as أَوْدَ *to be curved or bent*, Imperf. يَأْوُدُ; سَوَدَ *to be black*, Imperf. يَسْوَدُ, IV. أَسْوَدَ; عَوَرَ *to be one-eyed*, Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوَفَ *to be woolly*, Imperf.

يَصُوفُ *to squint*, Imperf. يَحُولُ, IV. أَحُولَ; عَوِزَ *to be wanting*, A Imperf. يَعُوزُ, IV. أَعُوزَ; صَدَّ *to have a particular disease* (صَدٌّ, the glanders), said of a camel, Imperf. يَصِدُّ; جَدَّ *to have a long, slender neck*, Imperf. يَجِدُّ; غَدَّ *to be tender and flexible*, Imperf. يَغِدُّ; هَيْفَ *to have a slender waist*, Imperf. يَهَيْفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. أَثَّابَ or أَثَّوبَ, *to reward*, from ثَابَ *to return*; أَرَّاحَ or أَرَّوَحَ, *to perceive the smell or odour of a thing*, from رَاحَ *do.*; أَغَّامَ or أَغَّيْمَ, *to be cloudy*, from غَامَ *do.*; أَخَالَ or أَخَيْلَ, *to watch a rain-cloud*, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اجْتَوَرَا *to be neighbours*, from the rad. جَارَ; اِزْدَوَجَا *to pair, to marry or intermarry*, from the rad. زَاجَ; اِعْتَوَرَا *to borrow*, from the rad. عَارَ; اِعْتَوَنَا *to help one another*, C from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اِسْتَجَابَ or اِسْتَجَوَبَ, *to give an answer, grant a prayer*, from the rad. جَابَ; اِسْتَصَابَ or اِسْتَصَوَّبَ, *to consider right*, from the rad. صَابَ; اِسْتَقْوَسَ *to be bent with age*, from قَوَسَ a bow; اِسْتَنَوَّقَ *to become like a D she-camel* (نَاقَةٌ). Similarly, from verba med. rad. ی, اِسْتَمِيسَ *to become like a he-goat* (تَيْسٌ); اِسْتَفِيلَ *to become like an elephant* (فِيلٌ).

REM. a. On اِسْتَاعَ or اِسْطَاعَ, shortened from اِسْتَعَاةَ, *to obey, to be able to do*, X. of طَاعَ, and on the secondary اُسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240-1.

REM. c. For the inflection of verbs י' and י'' in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

A C. Verbs of which the Third Radical is و or ی (verba tertiæ radicalis و et ی; الْفَعْلُ النَّاقِصُ the defective verb).—Tables XIV.—XVIII.

164. These verbs are of five kinds ; namely :—

(a) Verba tertiæ rad. و of the form فَعَّلَ; as غَزَا to make a foray or raid, for غَزَوْا (§ 167, α, β, a).

(b) Verba tertiæ rad. **ي** of the form **فَعَّلَ**; as **رَمَى** to throw, for **رَمَى** (§ 167, a, β, a).

B (c) Verba tertiæ rad. و of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضَوْ (§ 166, a).

(d) Verba tertiæ rad. **ي** of the form **فَعِلَ**; as **خَزِيَ** to be ashamed.

(e) Verba tertiæ rad. و of the form **فَعَّلَ**; as **سَرَّوْ** to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

(a) The third radical maintains its power as a consonant between the vowels $\check{a}-\bar{a}$ (وَآ), $\check{u}-\bar{a}$ (وُآ), $\check{i}-\bar{a}$ (وِآ); as also when the preceding syllable ends with a consonant. E.g. غَزَوْا, تَرْمِيَانِ, تَرْمِي, رَضِيَا, رَضِيَ, يَغْزُونَ, سَرَوْا, سَرَوْتُ, رَمِيَا, غَزُوا.

D رِضْوَانٌ, رَمَى. The letter و between the vowels ĩ-ā (رِو) and ĩ-ā (رِوَا) always passes into ی; as رَضِىَ, رَغِىَ, for رِضْوِ, رِغْوِ. The letter ی is never found between the vowels ũ-ā, ũ-ā.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been *رَمِيَتْ*, *غَزَوَتَا*, *غَزَوْتُ*, *رَمِيَتْ*, etc., after the analogy of *رَضِيَتْ*, *خَزِيَتْ*, and *سَرَوْتُ*; but the Arabs followed in the sing. the masc. forms *رَمَى*, *غَزَا* (§ 167, *a*, *β*, *a*), and, not being able to say *غَزَاَتْ* and *رَمَاَتْ* or *رَمِيَتْ* (§ 25), they substituted *غَزَتْ* and *رَمَتْ*. In the dual, on the other hand, where they

might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. A in adopting غَزَتَا and رَمَتَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels \bar{i} and \bar{u} , and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely ـُو into ـُو , as سَرُّوَا for سَرُّوَا, يَغْزُوُنَ and يَغْزُوَا for يَغْزُوُنَ and يَغْزُوَا; ـِيو into ـُو , as رَضُوا for رَضُوا, يَرْمُونُ and يَرْمُوا for يَرْمُونُ and يَرْمُوا; ـَوِي into ـِي , as اِغْزِي for اِغْزِي, تَغْزُونُ and تَغْزِي for تَغْزُونُ and تَغْزِي; ـِي into اِرْمِي, for اِرْمِي, تَرْمِي and تَرْمِي for تَرْمِي and تَرْمِي, as تَرْمِي and تَرْمِي.

REM. The 2d pers. sing. fem. Imperat. اِغْزِي may be pronounced either 'uġzī, with the pure sound of the *u* (as in the masc. 'uġzu), or 'iiġzī, with the اِشْمَام (see §§ 123, rem., and 154, rem. a), owing to the influence of the \bar{i} in the second syllable.

β. Into a diphthong; namely ـُو into ـُو , as غَزُوا for غَزُوا; ـِيو into ـُو , as رَمُوا for رَمُوا, يَرْمُونُ and يَرْمُوا for يَرْمُونُ and يَرْمُوا; ـَوِي into ـِي , as اِغْزِي for اِغْزِي, تَغْزُونُ and تَغْزِي for تَغْزُونُ and تَغْزِي; ـِي into اِرْمِي, for اِرْمِي, تَرْمِي and تَرْمِي for تَرْمِي and تَرْمِي.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتَ = فَعَلْتَ, or after dropping a short vowel, as in يَرْمِي for يَرْمِي. Hence arise the following cases.

(a) a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (ـُو or ـِي), and ـُو and ـِي become letters of prolongation, that is to say, ـُو *uw* and ـِي *iy* pass into ـُو \bar{u} and ـِي \bar{i} . E.g. خَزِيَتْ for خَزِيَتْ, سَرَوْتَ for سَرَوْتَ, رَضِيَتْ for رَضِيَتْ (from رَضِي for رَضُو, according to §§ 166, a, and 168).

A (b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وَ and يَ. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَ for وَ, يَ for يَ and يَ for يَ, وَ for وَ, يَ for يَ), it is vocalised in three different ways.

- (a) وَ *aw* and يَ *ay* become *ā*, but for the sake of distinction we write اَ for *aw*, and يَ (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوَ, يَرْمِي for يَرْمِي, يَغْزِي for يَغْزِي and يَغْزِي, يَرْمِي for يَرْمِي and يَرْمِي.
- (b) وَ *uw* becomes وَ *ū*; as يَسْرُو, يَغْزُو, for يَسْرُو, يَغْزُو.
- (c) يَ *iy* becomes يَ *i*; as تَرْمِي for تَرْمِي.

(b) The third radical is elided:—

α. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْزُو (يَغْزُو), اُغْزِ, اُغْزِ, for اُغْزُو (اُغْزُو), اُغْزُو (اُغْزُو); اِرْمِ, اِرْمِ, for اِرْمِي (اِرْمِي), اِرْمِي (اِرْمِي); اِرْضِ, اِرْضِ, for اِرْضِي (اِرْضِي), اِرْضِي (اِرْضِي)*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مَفْعِلٌ, etc. (see § 236), before the *tènwin* of *ḍamma* and *kèsra*. These vowels are elided at the same time, but the *tènwin* is thrown back upon the *kèsra* of the second radical. E.g. رَامِي for رَامِي and رَامِي; غَازِي for غَازِي and غَازِي; رَاضِي for رَاضِي and رَاضِي; رَاضِي for رَاضِي and رَاضِي; مَغْنِي for مَغْنِي and مَغْنِي; مَغْنِي for مَغْنِي and مَغْنِي; etc.

168. It has been already mentioned (§ 166, *a*) that when the third radical is و, it passes between the vowels *i*—*ā* (وَ) and *i*—*ā*

* [At the end of a sentence the final vowel of the Imperative is often protected by a ه, as اِمْضِهُ *go on*, اِدْنِهُ *approach*. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(-وا) into ی. After ی has been introduced in this manner into the A 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضَوْ) the forms رَضِيَ, يَرْضَى, ارْضَى; from تُغْزِيَنَّ, غُزِيَتْ, غُزِيَ.

169. Final و is changed into ی in all the derived forms of the verb; as اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَى, تَرَضَى, تَجَلَّى, اَغْزَى, رَضَى, غَزَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into و. The Arabs say اِرْعَوْى to abstain or refrain, for اِرْعَوَوْ, and not اِرْعَوَّ (اَفْعَلَّ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertiæ rad. و, the و of the long vowel و ū coalesces with the radical و into و; as مَغْزُوٌّ for مَغْزَوُ. In verba tertiæ rad. ی, the influence of the third radical converts this secondary و into ی, the two coalesce into ي, and, in consequence, the preceding damma becomes kèsa; C as مَرْمُيٌّ for مَرْمِئ. Such verbs as رَضَى, in which the final ی stands for و (§ 166, a), admit of either form, though مَرْضِئ is far more common than مَرُضُو.

REM. a. The form مَغْزِئ is occasionally found in verba tert. rad. و, instead of مَغْزُوٌّ; e.g. اَرْضُ مَسْنِئَة or اَرْضُ مَسْنَوَة, irrigated land, from سَنَّا to irrigate, Imperf. يَسْنُو; اَنَا اَللَّيْثُ مَعْدِيَّ عَلَيْهِ وَعَادِيَا, I am (like) the lion, whether attacked or attacking, from عَادَا عَلَى to D run at, to attack, Imperf. يَعْدُو (عَادِيَا in rhyme for يَعْدُو).

REM. b. For verbs final و and ی as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

3. Verbs that are Doubly and Trebly Weak (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The first class consists of those which have both an êlif hèmzatum and a و or ی among their radicals; the second of those in which the letter و or ی occurs twice.

A REM. There is no trilateral verb that has more than one radical hèmza.

172. Of the first class there are three sorts :—

(a) Verba hèmzata and primæ rad. و or ی ;

(b) Verba hèmzata and secundæ rad. و or ی ;

(c) Verba hèmzata and tertiæ rad. و or ی .

Each of these admits of two varieties, according to the position of the ĕlif hèmzatum.

B **173.** The first sort consists of (a) verba secundæ rad. hèmzatae, as *وَارَّ* to frighten ; and (β) verba tertiæ rad. hèmzatae, as *وَدَّ* to smooth, *وَطِئَ* to tread upon. Such words follow in their inflection both the classes to which they belong ; e.g. Imperf. يَطِئُ, يَدَّ, يَثِرُ (§§ 132—3, and 142, 144).

REM. The Imperf. of يَيْئِسُ, to despair, is يَيْئَسُ, more rarely يَيْئِسُ or يِيَّأُسُ, [also يَاءُسُ and يَيَّأُسُ]; its Imperat. اِيَّأُسْ, rarely اِيَّئِسْ. See § 146, rem.

C **174.** The second sort is divided into (a) verba primæ rad. hèmzatae, as *أَبَّ* or *آبَّ* (for *أَوَّبَ*) to return, *آلَّ* or *آلَّ* (for *أَوَّلَ*) to return ; and (β) verba tertiæ rad. hèmzatae, as *سَاءَ* (for *سَوَّءَ*) to illtreat, *جَاءَ* (for *جَيَّأَ*) to come, *شَاءَ* (for *شَيَّءَ*) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	α.		β.	
Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتُ	سَوْتُ	جِئْتُ	شِئْتُ
Imperf.	يُؤَبُّ	يُسَوِّءُ	يَجِيئُ	يَشِئُ
Imper.	أَبْ	سُوْ	جِيْ	شَاْ
Perf. pass.	أُبِّ	سِيَّ	جِيَّ	شِيَّ

175. The third sort is divided into (a) verba primæ rad. hèmzatae, as *أَتَّى* to come, *أَبَّى* to refuse, *أَسَّى* to grieve or mourn ; and (β) verba secundæ rad. hèmzatae, as *نَأَّى* to be far off, *صَأَّى* to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

a.	أَتَى	أَتَتْ	أَتَيْتَ	يَأْتِي	إِيتَ (§ 132, rem. b);	آتٍ. A
	أَبَى	أَبَتْ	أَبَيْتَ	يَأْبَى	إِابَ	آبٍ.
β.	نَأَى	نَأَتْ	نَأَيْتَ	يَنَأَى	إِنَأَ	نَأٍ.

REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **ت** (compare § 137, and the Syriac form **ܐܬܐ**), which, at the end of a sentence, is written **تِه**. The same thing holds good in pause of all imperatives that consist of only one letter; as **ه** for **رَه**, from **رَأَى** to see (§ 176); **فِه** for **فِ**, from **وَفَى** to keep faith (§ 177).

REM. b. The verb **أَبَى**, imperf. **يَأْبَى**, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms **يَأْبَى**, **يُئْبَى**, and **يُئْبَى** [§ 94, rem. c], as being occasionally used.

176. The *ëlif hèmzatum* of the verb **رَأَى** is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرِيَان	تَرِيَان	تَرِيَان	تَرِيَان	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَر	تَر	تَر	تَرَى	أَر
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر

Imperative.

S. m. **رَه** or **رَ** (§ 175, rem. a), f. **رَى**; D. c. **رِيَا**; P. m. **رُوا**, f. **رِينَ**.

REM. a. The Perf. Act. of **رَأَى** almost always retains the *hèmza*, which may however be transposed, **رَاءَ**; [for **رَأَيْتَ** some say **رَيْتَ**]. The Imperf. **يَرَأَى** and the Imperat. **إِرَأَ** are used dialectically.

A REM. *b.* The Perf. Pass. is رُمِيَ (like رُمِيَ) or, by transposition, رِيَ*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يَرِي, يَرِي, for يَرِي, يَرِي.

REM. *c.* In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; أَرِي, أَرِي; أَرِي. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (*α*) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَّى *to be sorefooted* (of a horse); and (*β*) those in which و or ي is the second and third radical, as سَوَى *to roast*, قَوَى *to be strong*, حَيَّى (for حَيَّو) *to live*, عَيَّى *to have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertiæ rad. ي or و. E.g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. *a*).
 وَلَّى, وَلَّتْ, وَلَّيْتَ; يَلَّى; لَهُ or لِ.
 وَجَّى, وَجَّتْ, وَجَّيْتَ; يُوَجَّى; (إِوَجَّ) إِيجَ.

179. In the second sort, the second radical undergoes no change whatever. E.g.

D سَوَى, سَوَتْ, سَوَيْتَ; يَسْوَى; إِشْوَى.
 قَوَى, قَوَتْ, قَوَيْتَ; يَقْوَى; أَقْوَى.
 حَيَّى, حَيَّتْ, حَيَّيْتَ; يَحْيَى; أَحْيَى.
 عَيَّى, عَيَّتْ, عَيَّيْتَ; يَعْيَى; أَعْيَى.

REM. *a.* We write يَحْيَا, يَعْيَا, not يَحْيَى, يَعْيَى, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَّى from the proper name يَحْيَى *Yahyā* (John).

REM. *b.* حَيَّى admits (1) of the contraction of the two ي, (*α*) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رَوَّى; see the Gloss. to Tabarî. D. G.]

حَى for حَيَّ; (b) in the Imperf. I., as يَحَى, يَحَيَّ; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحِيَّةً for تَحِيَّةً; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اسْتَحَى, اسْتَحَى, for اسْتَحَى. عَيَّ—يَسْتَحِي. عَيَّ also admits of being contracted into عَى, and يَعَى into يَعَى.—The forms حَى and عَى are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hèmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَيَّا *to write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to repair to*; and (β) those in which the hèmza is the second radical, C as وَاى *to promise*. The former are inflected like أَسَرَ and شَوَى (§ 179), e.g. أَوَى, أَوَتْ, أَوَيْتَ, أَوِي, يَاوِي, أَوَيْتَ, أَوَتْ, أَوَى; the latter like سَالَ and وَقَى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتَ	
D.	وَأَا	وَأَاتَا	وَأَيْتُمَا	وَأَيْتُمَا		D
P.	وَأَاوَا	وَأَاوَيْنَ	وَأَيْتُمُوهُ	وَأَيْتُنَّ	وَأَيْتُنَّ	

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَاى	تَاى	تَاى	تَاَيْنَ	أَاى
D.	يَايَانِ	تَايَانِ	تَايَانِ	تَايَانِ	
P.	يَاوُنَ	يَايُنَ	تَاوُنَ	تَايُنَ	نَاى

<i>Jussive.</i>					
	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَايَ	أَءْ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايَن	تَاوَا	تَايَن	نَا

Imperative.

B	S. m. اِ or اُ (§ 175, rem. a), f. اِي; D. c. اِيَا; P. m. اُوا, f. اِيَن.
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APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. وى et و.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنِ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. *לֹא*, *he is*, Aramaic *לֹא*, *לֹא*, *לֹא*; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيَسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِي (and لَيْسَ إِيَّاي), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of ‘to be’ and ‘to have’.

REM. b. Instead of لَيْسَ we find occasionally [as in the Kor’anic phrase *وَلَا تَحِثَّنَا مَنَاصٍ*] the indeclinable لَا تَ, which corresponds to the Aramaic *לֹא*, *לֹא*, *לֹא*, compounded of *לֹא* and *לֹא*.

* [Or rather *يس* according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are نِعَمَ, to be good, and بَيْسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمْتُ and بَيْسْتُ (and, it is said, the dual نِعِمَّا, نِعِمْتَا, and the plur. نِعْمُوا, نِعِمْنَ) occur. [The following noun must be defined by the article or a dependent genitive, as: نِعْمَ الصَّاحِبُ زَيْدٌ, Zaid is an excellent companion, lit. B excellent is the companion Zaid, or else the indefinite accusative must be used نِعْمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zaid.]

REM. a. Instead of نِعَمَ we may say نِعِمَّ, نِعْمَ, and نِعِمَّ, which last is obviously the original form. In like manner بَيْسَ admits of the forms بَيْسَ, بَيْسٌ, and بَيْسٌ. If followed by مَا, we may write نِعِمَّ مَا or بَيْسَمَا, and نِعْمَ مَا or, by contraction, نِعِمَّا.

REM. b. These forms are to be explained as follows. (1) Every C Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعَلَّ; as رَضِيَ for رَضَخَ, عَلِمَ for عَلِمَ ضَجَرَ, دَبَرَ for دَبَرَ, بَذَخَ for بَذَخَ, قَصَرَ for قَرُبَ, حَسُنَ for حَسُنَ, شَهَدَ and شَهَدَ for شَهَدَ, رَضِيَ for قَصَرَ, كَرَمَ for كَرَمَ, —a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نِعِمَّ and بَيْسَ become نِعْمَ and بَيْسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first D radical; as ذَهَبَ for ذَهَبَ, شَهَدَ for شَهَدَ. Hence نِعْمَ for نِعْمَ, بَيْسَ for بَيْسَ. (3) The form فَعَلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence نِعْمَ, بَيْسَ [or rather, according to Comp. Gr. p. 166, شَهَدَ becomes شَهَدَ by assimilation of the vowels, and the latter may then be shortened to شَهَدَ, as the former may be shortened

- A to *شَهَدَ*].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabīra* (compare *عَمِلَ*), and, when the second radical is guttural, *mēhira* ("to have pity upon," *رَحِمَ*) for *maḥīra*, *sēhna* ("to be hot," *سَخِنَ*) for *sahīna* or *sahūna*, see *Comp. Gr.* l.c.

- REM. c. Other verbs of this class are *حَبَّ* or *حُبَّ*, *to be pleasing* or *charming* (contracted from *حَبِبَ*)*; *حَسَنَ*, usually contracted into *حُسْن*, *to be good* or *excellent*; *سَاءَ*, *to be bad* or *evil*; *بَعَدَ*, commonly contracted into *بُعْد*, *to be far off*; and *سَرَعَ* or *سُرِعَ*, *to be quick* (contracted from *سَرَع*). The first of these is frequently combined with the demonstrative *ذَا* (§ 340), and forms the indeclinable *حَبَّذَا*, *lovely, charming, or excellent, is* —.
- B

III. *The Forms expressive of Surprise or Wonder.*

184. The Arabic language possesses two forms of expression, called by the native grammarians *أَفْعَالُ التَّعَجُّبِ* or *verbs of surprise* or *wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by *مَا التَّعَجُّبِيَّةُ* (*مَا* the *mā* expressive of surprise), and followed by the accusative of the object that causes surprise; as *مَا أَفْضَلَ زَيْدًا*, *what an excellent man Zèid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition *بِ* with the genitive; as *أَفْضَلُ بِزَيْدٍ*, with the same signification as before.
- C

- REM. a. The first formula literally means: *what has made Zèid excellent? can anything make him more excellent than he is?* The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (*بِ*) *Zèid*. They are, of course, indeclinable. [For *أَكْثَرُ بِسَعْدٍ* a poet says *كَأَثَرُ بِسَعْدٍ*, *Hamāsa* p. 670; comp. § 43, rem. c. D. G.]
- D

REM. b. Verbs of surprise are, generally speaking, formed only from trilateral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say *حَبَّ زَيْدٌ إِلَيْنَا* and, more commonly, *حَبَّ بِزَيْدٍ إِلَيْنَا*, *how beloved Zèid is to us!* D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like نَعِمَ and بَيْسَ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدٌ قَائِمًا, *Zeid was standing up*, we cannot say مَا أَكُونُ زَيْدًا قَائِمًا or (أَكُونُ بَزِيدٍ قَائِمًا); nor from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالْدَّوَاءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعُل (as أَفْعُلٌ to be black, أَسْوَدُ; أَحُولٌ to squint, أَحُولُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, *how much he is busied!* from شَغِلَ to be busy; مَا أَزْهَاهُ, *how proud or vain he is!* from زَهِيَ to be proud or vain; مَا أَمَقَّتَهُ عِنْدِي, *how hateful he is to me!* from مَقَّتَ to be hated; and from derived forms, C especially the fourth, مَا أَعْطَاهُ, *how liberal he is!* from أَعْطَى to give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, *how liberal he is in bestowing gratuities!* from أَوَّلَى to bestow, IV. of وَلَى to be near; مَا أَحْوَلُهُ, or مَا أَحْيَلُهُ, *how wily he is!* from اِحْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ, *how short, or shortened, it is!* from اخْتَصَرَ to be shortened or abridged, D passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحمَقَهُ, *how stupid he is!* from حَمَقَ to be stupid, أَحمَقُ, مَا أَبْيَضَ هَذَا الثَّوبُ, *how white this piece of cloth is!* from أَبْيَضَ to be white, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or مَا أَشَدُّ بِأَبِيهِ, *how strong his father is!* مَا أَحْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verba med.

- A rad. **و** et **ي**, they follow the inflection of the strong verb; as **مَا أَقْوَلُهُ** or **أَقُولُ بِهِ**, *how well he speaks!* **مَا أَجْوَدُهُ** or **أَجُودُ بِهِ**, *how excellent or generous he is!*

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as **مَا أَشَدَّ حُمْرَتُهُ**, *how red it is!* **مَا أَنْقَى بَيَاضُهُ**, *how pure white it is!* **مَا أَكْثَرَ قَاتِلَتَهُ**, *what a pretty brown it is!* **أَحْبَبُ بِسْمَرَتِهِ**, *how often he takes a siesta!* **مَا أَجْوَدَ جَوَابُهُ** or **أَجُودُ بِجَوَابِهِ**, *how good his reply is!* and not **مَا أَحْمَرَهُ**, **مَا أَبْيَضَهُ**, **أَسْمَرُ بِهِ**, **مَا أَقِيلَهُ**, **مَا أَجَوَبَهُ**, **أَجُوبُ بِهِ**.

REM. e. To form the past tense of such verbs, **كَانَ** is prefixed to the Perfect form; as **مَا كَانَ أَفْضَلَ زَيْدًا**, *how excellent Zèid was!* But we may also say **مَا أَفْضَلَ مَا كَانَ زَيْدٌ** (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

- C REM. f. **مَا أَحْسَنَهُ**, *how good, or goodly, he is!* **مَا أَمْلَحَهُ**, *how handsome he is!* and less frequently **مَا أَحْلَاهُ**, *how sweet it is!* admit of the diminutive forms (see § 269) **مَا أُحْسِنَتُهُ**, **مَا أُمِلِحَتُهُ**, and **مَا أُحِيلَاهُ**.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D **185.** The following are the verbal suffixes, which express the accusative:

Singular.

Masc.	Common.	Fem.
3. p. هُ <i>him.</i>	...	هَا <i>her.</i>
2. p. كَ <i>thee.</i>	...	كِ <i>thee.</i>
1. p. ...	نِي <i>me.</i>	...

Dual.			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُما <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
Plural.			B
3. p. هُمْ <i>them.</i>	. . .	هِنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	
1. p. . . .	نَا <i>us.</i>	. . .	

REM. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *نِي* instead of *نِي* (see § 317). The *ن* of the suffix *نِي* is called by the grammarians *نُونُ الْوَقَايَةِ*, the *guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *ي*, as happens with the noun (see § 316, *b*); and also *نُونُ الْإِعْمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *ي*, which is regarded as the essential portion of the suffix. C

REM. *b.* The *ḍamma* of *هُ*, *هُمَا*, *هُمْ*, and *هِنَّ*, is changed after *ي*, *يَ*, and *يُ*, into *kèsra*; as *يَأْتِيهِمْ*, *he will come to him*, to *them*; *يَأْتِيَهُنَّ*, *come to them* (dual m. and f.), to *them* (plur. fem.); *لَمْ تَرْضَيْهَا* *thou (fem.) hast not been pleased with him.*

REM. *c.* The *ي* of the suffix 1st pers. sing. is sometimes dropped; as *إِتَّقُونِي* for *إِتَّقُونِي*, *fear me*; [comp. § 6, rem. *a*]. D

REM. *d.* Old and poetic forms are: *يَ* and *نِي* (*هِم* or *هِم*), *كُم*. See § 89, 1, rem. *c*, and § 20, *b* and *d*. [The pausal forms *يَ* and *نِي*, see Vol. ii. § 228, rem. *b*. Instead of *ك* some dialects have *ش*; see Lane and the *Mohīt*. D. G.]

REM. *e.* The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern Arabic*; see *Comp. Gr.* p. 153 *seq.*

A **186.** Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *وُ* being in some cases mistaken for the conjunction *وَ*, and); as *نَصَرُوا* *they helped*, *نَصَرُونِي* *they helped me*.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as *رَأَيْتُمْ* *ye have seen*, *رَأَيْتُمُونِي* *ye have seen me*. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُمُ*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* *he shews them to you*.

C (c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *نَ* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونَنِي*, *ye order me**, *تَقْلُونَا* for *تَقْلُونَنَا*, *ye hate us*, *يَجِدُونِي* for *يَجِدُونَنِي*, *they will find me*. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, *thou makest me long*, for *تُسَوِّقِينِنِي*.

(d) The vowel *ـَ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِيهِ* for *كَسَرْتِيهِ*, *thou hast broken it*.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in *verba tertiæ rad.* *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *ا*; as *رَمِيَهُ* (§ 7, rem. c) or *رَمَاهُ*, *he threw, or shot, at him*.

[* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكْنِي* for *مَكْنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنَّا* (Sūr. xii. 11).]

[REM. In case of the suffixes ك, كم etc. being affixed to the A Jussive of a verb *tertiæ* ك, the two ك are assimilated; the latter loses its *gézma*, the ك of the suffix takes *tèsdîd*, as يُدْرِكُكُمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. *أَعْطَانِيكَ*, *he gave thee, it, to me*; *أَعْطَيْتَكَ*, *I gave it to thee*; *يَكْفِيكَهُمْ*, *he will suffice thee against them* (will be sufficient to protect thee B against them); *أَنْزِلْهُمْوَهَا*, *shall we compel you (to receive) it?*

[REM. Combinations like *أَعْطَاهَا*, *he gave him to her*, *أَعْطَاهُهَا*, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But *أَعْطَاهُ* is not used; see § 189, rem. *a.*]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word *إِيَّا* *'iyā* (which never occurs alone). The following are the compound pronouns thus formed :

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. <i>إِيَّاهُ</i>	...	<i>إِيَّاهَا</i>	
2. pers. <i>إِيَّاكَ</i>	...	<i>إِيَّاكِ</i>	
1. pers. ...	<i>إِيَّايَ</i>	...	
<i>Dual.</i>			
3. pers. ...	<i>إِيَّاهُمَا</i>	...	D
2. pers. ...	<i>إِيَّاكُمَا</i>	...	
1. pers. ...	...	...
<i>Plural.</i>			
3. pers. <i>إِيَّاهُمْ</i>	...	<i>إِيَّاهُنَّ</i>	
2. pers. <i>إِيَّاكُمْ</i>	...	<i>إِيَّاكُنَّ</i>	
1. pers. ...	<i>إِيَّانَا</i>	...	

A REM. *a.* The suffix of the 1st p. sing. is in this case **يَ**, instead of **يِ**, because all nouns ending in **اَ** take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of **يَا** (dialectically **هَيَا**) in the other Semitic languages, see *Comp. Gr.* p. 112 *seq.*

189. These suffixes compounded with **يَا** are used in two cases.

(*a*) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as **أَعْطَانِي يَا**, instead of **أَعْطَانِيَه**, *he gave it to me.*

(*b*) When the pronoun is, for the sake of emphasis, placed before the verb; as **يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ**, *Thee (none but Thee) we worship, and to Thee we cry for help.* Compare in Heb. **הָאֲנֹכִי לְאֶתֶרָא**, Jerem. v. 22.

C REM. *a.* The suffix attached to **יָא** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ يَيَا**, to distinguish it from **أَعْطَانِيَه** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَيَاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **يَا**, and at the same time appending the pronominal suffix to the verb; as **وَيَايَا فَاتَّقُونِ**, *Me therefore, fear Me.*

II. THE NOUN.

190. The Noun, **الْأِسْمُ**, *nomen*, is of six kinds.

(*a*) The *nomen substantivum*, or Substantive, more especially designated **الْأِسْمُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, **الصِّفَةُ**, **الْوَصْفُ**, or **النَّعْتُ**, A
quality, descriptive epithet.

(c) The *nomen numerale*, or Numeral Adjective, **اِسْمُ الْعَدَدِ**, the
noun of number.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, **اِسْمُ
الْاِشَارَةِ**, the noun of indication, that is, by which some object is pointed
out.

(e) The *nomen conjunctivum*, or Relative Pronoun, **اِلِاسْمُ الْمَوْصُولِ** B
or **اَلْمَوْصُولُ اِلِاسْمِهِ**, the noun that is united (with a relative clause),
as opposed to **اَلصِّلَةُ**, the relative clause itself.

(f) The *pronomen*, or Personal Pronoun, **اَلْمُضْمَرُ** or **اَلضَّمِيرُ**, the
word by which something is concealed or kept in, and so conceived of by,
the mind, as opposed to **اَلظَّاهِرُ** or **اَلْمُظْهَرُ**, that which is apparent or
manifested, the substantive to which the pronoun refers. It is also C
called **اَلْكِنَايَةُ**, *αντωνυμία*.

REM. a. Of the pronouns we have already treated in part in
§§ 84—89 and 185—189, and some further remarks regarding them
will be given in § 317. The numeral adjectives and the demonstra-
tive and relative pronouns will be handled separately, after the
nouns substantive and adjective (see §§ 318—353). The nouns
substantive and adjective we shall treat of together, because, in
regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, **اَلْمُضْمَرُ** and **اَلضَّمِيرُ**, are D
elliptical expressions, for **اَلْمُضْمَرُ بِهِ** and **اَلضَّمِيرُ بِهِ**, as the above
translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either

- B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
- C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

REM. *a.* In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ *water*, is not derived from مَآءٌ *to be full of water*,

D

which is given in the Dictionaries as its root, but, conversely, مَآءٌ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ *to be skilled in horsemanship*, the root of فَرَسٌ *a horse*, but a denominative from it.

REM. *b.* By the native grammarians nouns are classified as follows.

- (1) اِسْمٌ جَامِدٌ *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ a man, بَطَّةٌ a duck; opposed to اِسْمٌ مُشْتَقٌّ a noun that is A derived from a nom. act. or verbal root, as كَاتِبٌ a writer, قَتِيلٌ slain.

(2) اِسْمٌ مُجَرَّدٌ, i.e. اِسْمٌ اَلزِّيَادَةُ, a noun that is bare of any accessory or increment, which comprises merely the letters of the root and no more, as عِلْمٌ knowledge, سَفْرَجَلٌ a quince; opposed to اِسْمٌ مَزِيدٌ فِيهِ, a noun that is augmented by additional letters, as عَلَّامَةٌ a very learned man, اِحْرَنْجَامٌ the being gathered together in B a mass.

(3) اِسْمٌ عَلَمٌ or اِسْمٌ عَلَمٍ a proper name, the distinctive mark of an individual; opposed to اِسْمٌ جِنْسٍ, a generic or common noun, designating a whole kind or genus (γένος, *γενος*).

(4) The اِسْمٌ اَلْجِنْسِ may be either (a) اِسْمٌ عَيْنٍ, a noun denoting a concrete object, as رَجُلٌ a man, فَرَسٌ a horse; or (b) اِسْمٌ اِسْمٌ مَعْنَى, a noun denoting an abstract idea, as عِلْمٌ knowledge, جَهْلٌ C ignorance. The same terms may be applied to adjectives; رَاكِبٌ, riding, is an اِسْمٌ عَيْنٍ, but مَفْهُومٌ, understood, an اِسْمٌ مَعْنَى.

(5) The اِسْمٌ اَلْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ, a proper name applicable to every individual of a whole kind, as اُسَامَةُ the lion, جَعَارٌ the female hyena (like "Puss" for the cat, "Renard" for the fox); or (b) اِسْمٌ شَخْصِيٌّ, a proper name applicable to only one D individual of a kind, as دَاحِسٌ and اَلْغَبَرَاءُ, names of horses, قُرُوبٌ, the name of a camel, عَوْفٌ, سَعْدٌ, ثَعْلَبَةٌ, names of men, اُمَيْمَةٌ, اَلْخَنَسَاءُ, names of women.

(6) The اِسْمٌ اَلْعَلَمِ may also be either (a) اِسْمٌ, or name, in its strictest sense, as بَشِينَةٌ, جَعْفَرٌ, عَمْرُوٌ; or (b) اِسْمٌ كُنْيَةٍ, i.e. a name compounded with اَبُو, father of, as اَبُو اَلْعَبَّاسِ, or اُمُّ, mother of, as اُمُّ كُثُومٍ, or اِبْنٌ, son of, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, daughter of,

A as **بِنْتُ هِنْدٍ**; or (c) a **لَقَبٌ**, a surname, which may be either a nickname (**نَبَرٌ**), as **بَطَّةٌ** *Duck* or *Bottle*, **أَنْفُ النَّاقَةِ** *Camel's-nose*, **بَبَّةٌ** *Bebba* (imitation of a sound), or an honourable epithet, as **زَيْنُ الْعَابِدِينَ**, *the pride or glory of those that worship (God)*, **شَمْسُ**, *the sun of virtues*. The **كُنْيَةٌ** is also employed in reference to animals, as **أَبُو أَيُّوبَ**, *Job's father*, the “patient” camel; **أَبُو** **الْحَصِينِ**, *the father of the little fort*, the fox; **أُمُّ عَامِرٍ**, *the female hyæna*; **ابْنُ عَرِيسٍ**, *the weasel*; **بِنْتُ طَبْقٍ**, *the tortoise*.

B (7) An **إِسْمٌ عَلَمٍ** may likewise be either (a) **مُفْرَدٌ**, *simple*, consisting of a single word, as **عَنْتَرَةٌ**, **أَوْسٌ**; or (b) **مُرَكَّبٌ**, *compounded*. The **مُرَكَّبٌ** may be either (a) **إِسْنَادِيٌّ**, *predicative*, when the words that compose it constitute a **جُمْلَةٌ** or proposition, as **بَرَقَ نَحْرُهُ** (*his throat shone*), **تَأَبَّطَ شَرًّا** (*he carried mischief under his arm*), **شَابَ قَرْنَاهَا** (*her two locks became gray*); or (β) a *mixed compound*, **مُرَكَّبٌ مَزْجِيٌّ**, which is not a proposition (**غَيْرُ جُمْلَةٍ**), as **بَعْلَبُكُ**, *Ba'al-bèk*, **مَعْدِيكَرِبُ**, *Ma'di-karib*, **سَيَبُويَه**, *Siba-wèih*; or (γ) **مُضَافٌ وَمُضَافٌ إِلَيْهِ**, a substantive governing another in the genitive, as **كُلُّهُمْ أَبُو ذُوَيْبٍ**, **إِمْرُؤُ الْقَيْسِ عَبْدُ مَنَاةٍ**.

D (8) Finally, an **إِسْمٌ عَلَمٍ** may be either (a) **مُرْتَجَلٌ**, *improvised, extemporised, impromptu*, existing only as a proper name, as **عِمْرَانُ**, **حَيَوةٌ**, **فَقْعَسٌ**; or (b) **مَنْقُولٌ**, *transferred from some other use, tropical*. The latter class is of six kinds, viz. (a) **مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ**, as **تَوْرٌ** (*a bull*), **أَسَدٌ** (*a lion*); (β) **مَنْقُولٌ عَنِ اسْمٍ مَعْنَى**, as **فَضْلٌ** (*excellence*), **إِيَّاسٌ** (*giving, gift*); (γ) **مَنْقُولٌ عَنْ صِفَةٍ** (*judging*), **نَائِلَةٌ** (*bestowing*); (δ) **مَنْقُولٌ عَنْ فِعْلٍ**, as **يَشْكُرُ**, **شَمَرٌ**; (ε) **مَنْقُولٌ عَنْ صَوْتٍ**, as **بَبَّةٌ** (see above, 6, c); and (ζ) **مَنْقُولٌ عَنْ مُرَكَّبٍ** (see above, 7, b).

192. Deverbal nouns are divisible into two principal classes ; A
namely :—

(a) *Nomina verbi* or *nomina actionis*, **أَسْمَاءُ الْفِعْلِ** (*infinitives*).

(b) *Nomina agentis*, **أَسْمَاءُ الْفَاعِلِ**, and *nomina patientis*, **أَسْمَاءُ الْمَفْعُولِ**, (*participles*).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives ; the *nomina agentis et patientis* are by their nature adjectives, but have come to be used also as B substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbal nouns.

(a) *Nomina vicis*, **أَسْمَاءُ الْفِعْلِ**, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, **أَسْمَاءُ التَّوَعُّفِ**, nouns of *kind* or *manner*.

(c) *Nomina loci et temporis*, **أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ**, also called *nomina vasis*, **أَسْمَاءُ الظَّرْفِ**, nouns of *place* and *time*. C

(d) *Nomina instrumenti*, **أَسْمَاءُ الْأَلَةِ**, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes ; namely :—

(a) *Nomen unitatis vel individualitatis*, **إِسْمُ الْوَحْدَةِ**, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, **إِسْمُ الْكَثَرَةِ**, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen vasis*, **إِسْمُ الْوَعَاءِ**, the noun that expresses the *vessel* which contains anything.

(d) *Nomen relativum*, **إِلَّا سَمُ الْمَنْسُوبِ** or **التَّسْبِيَةِ** (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen deminutivum*, اِلِاسْمُ الْمَصْغَرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَبْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary trilateral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوُ, سَيَّرَ, قَوْلُ, قَهْمُ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ, جَوَى, شَلَّى.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضَى, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, فَعَلَ.
6. وُدَّ, سُخِطَ, شَرِبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جُبِنَ, فَعَلَ.
7. سَرَى, هَدَى, فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَهُ.
9. شَكَاهُ, عَظَمَهُ, صَبَعَهُ, غَلَبَهُ, فَعَلَهُ.

A

10. *فَعَلَّةٌ*, as *سَرَقَةٌ*.

11. *فَعَلَّةٌ*, as *نُسْدَةٌ*, *عِصْمَةٌ*, *حِمِيَّةٌ*.

12. *فَعَلَّةٌ*, as *سُحْرَةٌ*, *أُدْمَةٌ*.

[13. *فَعَلَّةٌ*, as *غُلْبَةٌ* (also written *غُلْبَةٌ*).]

[13*. *فَعَلَّةٌ*, as *جِبِلَّةٌ*.]

14. *فَعَلَى*, as *تَقْوَى*, *دَعْوَى*.

[15. *فَعَلَى*, as *مَرَطَى*, *جَمَزَى*.]

16. *فَعَلَى*, as *ذِكْرَى*.

B

17. *فَعَلَى*, as *رُجْعَى*, *بُشْرَى*.

[18. *فَعَلَى*, as *غُلْبَى* (or *غُلْبَى*).]

[19. *فَعَلَاءٌ*, as *رَهْبَاءٌ*, *رَغْبَاءٌ*.]

[19*. *فَعَلَاءٌ*, as *رُهْبَاءٌ*.]

[20. *فَعْلَانٌ*, as *زَيْدَانٌ*, *شَتَّانٌ*, *لَيَّانٌ*.]

21. *فَعْلَانٌ*, as *شَتَّانٌ*, *نَزَوَانٌ*, *هَيْجَانٌ*, *طَوْفَانٌ*, *جَوْلَانٌ*, *خَفَقَانٌ*.

22. *فَعْلَانٌ*, as *رِضْوَانٌ*, *نِسيَانٌ*, *حِرْمَانٌ*.

C

23. *فَعْلَانٌ*, as *كُفْرَانٌ*, *غُفْرَانٌ*, *شُكْرَانٌ*, *رُجْحَانٌ*.

[24. *فَعْلَوْتُ*, as *رَهْبَوْتُ*, *رَحْمَوْتُ*, *جَبَرَوْتُ*.]

[24*. *فَعْلَوْتُ*, as *رَهْبَوْتُ*, *رَحْمَوْتُ*, *جَبَرَوْتُ*.]

25. *فَعَالٌ*, as *رَوَاحٌ*, *نَفَاذٌ*, *نَفَاذٌ*, *ذَهَابٌ*, *فَسَادٌ*, *صَلَاحٌ*.

26. *فَعَالٌ*, as *إِبَاءٌ*, *نِفَارٌ*, *شِرَادٌ*, *إِبَابٌ*, *قِيَامٌ*, *نِكَاحٌ*, *حِجَابٌ*, *كِتَابٌ*.

D

27. *فَعَالٌ*, as *نُعَابٌ*, *نُعَاتٌ*, *أَزَارٌ*, *مُشَاءٌ*, *زُكَامٌ*, *سَعَالٌ*, *سَوَالٌ*, *مُزَاحٌ*.

28. *فَعَالَةٌ*, as *زَهَادَةٌ*, *ضَخَامَةٌ*, *فَصَاحَةٌ*, *جَزَالَةٌ*, *نَظَافَةٌ*, *ظَرَافَةٌ*.

29. *فَعَالَةٌ*, as *صِيَانَةٌ*, *عِبَادَةٌ*, *سِفَارَةٌ*, *كِتَابَةٌ*.

[30. *فَعَالَةٌ*, as *خُفَارَةٌ*, *بُعَايَةٌ*.]

31. *فَعَالِيَةٌ*, as *رَكَانِيَةٌ*, *عِلَانِيَةٌ*, *طِمَاعِيَّةٌ*, *كَرَاهِيَّةٌ*.

- A 32. **وَضُوءٌ**, as **قَبُولٌ**, **وَلُوعٌ**, **وَقُودٌ**, **وَقُولٌ**.
 33. **قُدُومٌ**, **لُزُومٌ**, **جُحُودٌ**, **عُدُوٌّ**, **وُرُودٌ**, **دُخُولٌ**, **خُرُوجٌ**.
 [33*. **فَعُولَةٌ**, as **الْوَكَّةُ**.]
 34. **عُدُوبَةٌ**, **صُعُوبَةٌ**, **سُهُولَةٌ**, **فُعُولَةٌ**.
 [35. **لُصُوصَةٌ**, **خُصُوصَةٌ**, **فُعُولَةٌ**.]
 [36. **شُيُوخِيَّةٌ**, **جُهُولِيَّةٌ**, **خُصُوصِيَّةٌ**, **فُعُولِيَّةٌ**.]
 37. **رَحِيلٌ**, **ذَمِيلٌ**, **أَزِيْزٌ**, **نَعِيْبٌ**, **نَعِيْقٌ**, **صَهِيْلٌ**, **فَعِيْلٌ**.
 B 38. **حَمِيَّةٌ**, **شَكِيَّةٌ**, **فَعِيْلَةٌ**.
 39. **مَفَرٌ**, **مَحْمَلٌ**, **مَحْبَسٌ**, **مَدْخَلٌ**, **مَفْعَلٌ**.
 40. **مَحِيْضٌ**, **مَصِيْرٌ**, **مَسِيْرٌ**, **مَوْعِدٌ**, **مَوْثِقٌ**, **مَرْجِعٌ**, **مَكْبَرٌ**, **مَفْعِلٌ**,
مَجِيءٌ.
 [41. **مَهْلِكٌ**, **مَفْعَلٌ**.]
 42. **مَرْضَاةٌ**, **مَوَدَّةٌ**, **مَرَمَّةٌ**, **مَحْمَدَةٌ**, **مَفْعَلَةٌ**.
 43. **مَأْوِيَّةٌ**, **مَسِيْرَةٌ**, **مَوْجِدَةٌ**, **مَعْرِفَةٌ**, **مَرْجِعَةٌ**, **مَحْمِدَةٌ**, **مَفْعَلَةٌ**,
مَرْتَبَةٌ.
 C [44. **مَقْدَرَةٌ**, **مَهْلَكَةٌ**, **مَفْعَلَةٌ**.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called **مُصَدَّرٌ مِيْمِيٌّ**, see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.

198. The five forms, which are most frequently used, are :

1. **فَعْلٌ**, 2. **فَعُلٌ**, 28. **فَعَالَةٌ**, 33. **فُعُولٌ**, 34. **فَعُولَةٌ**.

(a) **فَعْلٌ** is the abstract noun from *transitive* verbs of the forms

→ **فَعَلَ** and **فَعِلَ**; as **قَتَلَ** to kill, **قَتْلٌ** killing or being killed (§ 201);
فَهِمَ to understand, **فَهْمٌ** understanding, insight; **خَطَفَ** to snatch, **خَطْفٌ**.

(b) *فُعُولٌ* is the abstract noun from *intransitive* verbs of the form A *فَعَلَ*; as *قَعَدَ* and *جَلَسَ* to sit, *قُعُودٌ* and *جُلُوسٌ* sitting; *خَرَجَ* to go out, *خُرُوجٌ* going out.

(c) *فَعْلٌ* is the abstract noun from *intransitive* verbs of the form *فَعَلَ* (§§ 38 and 92); as *فَرِحَ* to be glad, *فَرَحٌ* joy; *مَرَضَ* to be sick, *مَرَضٌ* sickness.

(d) *فُعَالَةٌ* and *فُعُولَةٌ* are the abstract nouns from verbs of the form *فَعَلَ*; as *جَزَلَ* to be thick and large, to be of sound judgment, *جَزَالَةٌ* firmness or soundness of judgment; *سَرَوَ* to be generous, *سَرَاوَةٌ* B generosity; *خَشَنَ* to be rough, *خُشُونَةٌ* roughness; *سَهَلَ* to be smooth, *سُهُولَةٌ* smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. *فِعَالٌ*; as *فَرَّ*, *نَفَرَ*, *شَرَدَ*, to flee, *فِرَارٌ*, *نِفَارٌ*, *شِرَادٌ*; *جَمَحَ* to become refractory, to run away with his rider (of a horse), *جِمَاحٌ*; *نَارَ* to flee from, shun with horror, *نَوَارٌ*; *أَبَى* to refuse, *إِبَاءٌ*. Those that express SICKNESS or AILMENT of any C kind have 27. *فُعَالٌ*, as *عَطَسَ* to sneeze, *عُطَاسٌ*; *سَعَلَ* to cough, *سَعَالٌ*; VIOLENT OR CONTINUOUS MOTION, 21. *فَعْلَانٌ*, as *طَارَ* to fly, *طَيْرَانٌ*; *جَرَى* to run, *جَرِيَانٌ*; *خَطَرَ* to lash the tail, to brandish, *خَطَرَانٌ*; *بَرَقَ* to gleam, *بَرَقَانٌ*; *وَمَضَ* to flash, *وَمِضَانٌ*; *خَفَقَ* to palpitate, *خَفَقَانٌ*; CHANGE OF PLACE, 37. *فَعِيلٌ*, as *رَحَلَ* to travel, *رَحِيلٌ*; *دَبَّ* to creep, *دَبِيبٌ*; *رَسَمَ* to gallop (of a camel), *رَسِيمٌ*; *ذَمَلَ* to trot (of a camel), *ذَمِيلٌ*; *وَجَفَ* to be agitated, palpitate, run quickly, *وَجِيفٌ*; D *بَرَقَ* to gleam, *بَرِيقٌ*; *وَمَضَ* to flash, *وَمِيزٌ*; SOUND, 27. *فُعَالٌ* and 37. *فَعِيلٌ*, as *نَعَبَ* to croak, *نُعَابٌ* and *نَعِيبٌ*; *شَهَقَ* to sob, to bray, *نَهَتَ*; *نَهِيْقٌ* and *نُهَاقٌ*, *نَهَقَ* to bray, *صَهِيلٌ*; *صَهَلَ* to neigh, *شَهِيْقٌ* to roar, *نَهِيْتٌ* and *نُهَاتٌ*; *صَاحَ* to cry out, *صِيَاحٌ*; *صَرَخَ* to cry out for help, *صُرَاحٌ*; *نَبَحَ* to bark, *نُبَاحٌ*; *بَكَى* to weep, *بُكَاءٌ*; *عَوَى* to

A *howl*, عَوَّأَ ; ثَغَا to *bleat*, ثَغَا ; رَغَا to *grumble* (of a camel), رَغَا ;
 OFFICE, TRADE OR HANDICRAFT, 29. فَعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ
the office of successor (خَلِيفَةٌ) or *caliph*, the *caliphate* ; أَمَرَ to *be chief*
 or *emir*, إِمَارَةٌ *the office of emir* ; وَلِيَ to *be in charge or command of*,
 وَلَايَةٌ, *governorship* ; نَابَ to *take one's place, act as deputy*, نِيَابَةٌ
deputyship ; كَتَبَ to *write*, كِتَابَةٌ *the office of secretary* ; خَاطَ to
sew, خِيَاطَةٌ *the trade of tailor* ; تَجَرَ to *trade*, تِجَارَةٌ *trade, traffic*.

B 199. If the middle radical of a verb can be pronounced with two
 or three vowels, and its signification varies accordingly, that verb may
 have several abstract nouns, one for each form and meaning of the
 Perfect. Thus, فَرَّقَ, to *part, divide*, has فَرَقٌ, but فَرِيقٌ, to *be afraid*,
 فَرَقٌ ; جَهَرَ, to *be plain, open or public*, has جَهْرٌ or جِهَارٌ, but جِهْرٌ,
 to *be unable to see in the sunlight*, جِهْرٌ, and جَهْرٌ, to *be loud*, جِهَارَةٌ ;
 شَرَفَ, to *surpass or excel in rank or nobility*, has شَرَفٌ, but شَرِيفٌ, to *be*
 C *high or prominent*, شَرِيفٌ, and شَرَفٌ to *be exalted, noble or eminent*,
 شَرِيفٌ or شَرَفَةٌ.

200. If a verb has only one form, but several different significa-
 tions, it often has different abstract nouns, one of which is peculiar to,
 or more generally used in, each of its meanings. E.g. حَكَمَ, to *judge*,
 has حُكْمٌ, but when it signifies to *curb* (a horse), حَكْمٌ ; خَرَّ, to *fall*
prostrate, has خَرٌّ or خُرُورٌ, but when it means to *sound like rushing*

D *water*, خَرِيرٌ ; رَفَعَ, to *be exalted or noble*, has رَفْعَةٌ, but in the sense of
to have a loud voice, رَفَاعَةٌ ; وَجَدَ, to *find*, usually has وَجْدَانٌ, but when
 it means to *be wealthy*, جِدَّةٌ, and to *be moved by love, grief or anger*,
 وَجْدٌ.

201. The nomina verbi are used both in an active and a passive
 sense ; as قَتَلَهُ *his killing* (another) or *his being killed* himself ;
 لَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after*

its having been well ordered; *فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ* A
الْقُرْآنِ in this year *el-Ma'mūn* publicly adopted the doctrine of the
Kor'ān's having been created.

REM. There are also *nomina verbi* that have always a passive signification; as *سُرُورٌ* joy, gladness, from *سَرَّ* to be glad; *وُجُودٌ* existence, from *وُجِدَ* to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

- II. 1. *تَفْعِيلٌ*. B
2. *تَبَصَّرَ*, *تَفَرَّقَ*, *تَكَمَّلَ*, *تَقَدَّمَ*, *تَكْرَمَ*, *تَذَكَّرَ*, *تَفَعَّلَ*, as *تَرْكِيَّةٌ*, *تَذْكِيَّةٌ*, *تَجْزِيَّةٌ*, *تَهْنِئَةٌ*, *تَضَرَّةٌ*, *تَسْرَّةٌ*.
- [3. *تَضَرَّةٌ*, *تَسْرَّةٌ*, *تَهْلُكَةٌ*, as *تَفَعَّلَ*.]
4. *تَكَرَّرَ*, *تَرَدَّدَ*, *تَصَدَّقَ*, *تَهْتَنَّى*, *تَهْطَأُ*, *تَصْهَالُ*, *تَفَعَّلَ*, as *تَسْيَارٌ*, *تَطَوَّافٌ*, *تَجَوَّالٌ*, *تَوَمَّاضٌ*.
- [5. *تِمْنَالٌ*, *تِبْكَاءٌ*, *تَشْرَابٌ*, *تِمَشَاءٌ*, *تِلْقَاءٌ*, *تَبْيَانٌ*, *تَفَعَّلَ*, as *تِنْضَالٌ*. Of these examples some allow only the two first, pointing the others as examples of *تَفَعَّلَ*.]
- [6. *قِضَاءٌ*, *قِدَامٌ*, *خِرَاقٌ*, *فِسَارٌ*, *عِلَامٌ*, *كِدَابٌ*, *فَعَّلَ*, as *حِمَالٌ*, *كِبَارٌ*.]
- [7. *خِطْيِي*, *قَلِيلِي*, *خَلِيفِي*, *خَصِصِي*, *حِثِّي*, *فَعَّلِي*, as *رِمِيَا*, *قَتَيْتِي*, *فَخَّيْرِي*, *دَلِيلِي*, *مَكِّي*.]
- [8. *مَكِّيَّاتٌ*, *خَصِصَاتٌ*, as *فَعَّلَاتٌ*.]

To these may be added *تُفْعُولٌ*, as *تُهْلُوكُ*. Here the vowel of the

* *وُجُودٌ* is also employed in the active signification; see the Gloss. to *Bibl. Geogr.* viii. and *Lane.* D. G.]

A first syllable seems to have been assimilated to that of the second ;
 تَفْعُولٌ for تَفْعُولٌ.

III. 1. مُفَاعَلَةٌ.

2. فَعَالٌ.

[3. قَيْتَالٌ, as ضَيْرَابٌ, فَيْعَالٌ.]

[4. مِرَاءٌ, قَيْتَالٌ, as فَعَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ.

[2. تَفْعَالٌ, as تَحْمَالٌ, تَكْلَامٌ, تَمْلَقٌ, تَنْقَامٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاوُتٌ, as تَفَاعُلٌ.]

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفَعَالٌ.

VIII. 1. اِثْتَعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قَيْتَالٌ.]

IX. اِفْعِلَالٌ.

X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ.

XII. اِفْعِيْعَالٌ.

XIII. اِفْعَوَالٌ.

XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hēmz. and tert. rad. و et ی (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌ from نَزَا) ; فَعِيلَةٌ and فَعِيلَاءٌ are usually ascribed to I., but as their use is لِقَصْدِ الْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with téšdīd are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like נִשְׁלָוּם, and to the Eastern Aramaic infin. קָפַלְוּ ; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَلَ, but of an obsolete تَفْعَلٌ, akin to נִשְׁפַּעַל, תִּפְעַל, תִּפְעַל, and are represented in the

D

cognate dialects by such substantives as **تَبْلِيَّت**, **تَبْمُول**, **تَبْرِيْد**, A

تَبْنِيَّت, **تَبْرَبُوَّت**, **تَبْرَبُوَّت**, **تَبْرَبُوَّت**, etc.*—In III.

فِعَالٌ is the original infinitive, which the great majority of the Arabs shortened into **فَعَالٌ**, whilst some compensated the loss of the long vowel by doubling the following consonant, **فَعَّالٌ**. The most

common form of all is **مُعَاعَلَةٌ** ([in form identical with the] pass. particip. fem.).—In V. the original form is **تَفَعَّلٌ**, which has

however been almost entirely supplanted by **تَفَعَّلٌ**.—In VIII. those B

Arabs alone use **فَعَّالٌ**, who shorten the Perf. and Imperf. into

فَعَّلَ, or **يَفْعِلُ**, etc. in the cases mentioned in § 117*.—

The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرَمَّأَ**; and

تَرَمَّأُوا to VI., as **تَحَاجَزُوا** (**تَحَاجَزُوا**), **هَجِيرَى** (**تَهَاجَرُوا**), **رَمِيَّا** (**تَرَامَوْا**).

[REM. b. For the **مَصْدَرٌ مِيمِيٌّ** of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are:— C

I. 1. **سَلَقَاءٌ**, **بَيْطَرَةٌ**, **جَهْوَرَةٌ**, **حَوْقَلَةٌ**, **سَرْهَفَةٌ**, **دَحْرَجَةٌ**, **فَعْلَلَةٌ**, **قَلَقَلَةٌ**, **زَلَزَلَةٌ**.

2. **قَلَقَالٌ**, **زَلَزَالٌ**, **سَلَقَاءٌ**, **حِيقَالٌ**, **سِرْهَافٌ**, **دِحْرَاجٌ**, **فَعْلَالٌ**.

[3. **قَلَقَالٌ**, **زَلَزَالٌ**, **فَعْلَالٌ**.]

II. **تَدَحْرُجٌ**, **تَفَعَّلٌ**.

III. **اِحْرَنْجَامٌ**, **اِفْعِنَالٌ**. D

IV. **اِطْمِئْنَانٌ**, **اِفْشَعْرَارٌ**, **اِفْعِلَالٌ**. [The irregular form **طِبْأَنِينَةٌ** is rather to be considered as a substantive, **اِسْمٌ مَصْدَرٍ**.]

REM. In I. **فَعْلَلَةٌ** is the common form, whilst the employment of **فَعْلَالٌ** depends upon the *usus loquendi* (like that of **فَعَالٌ** in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

A of the trilateral verb). The form **فَعْلَالٌ** seems to be restricted to reduplicated verbs, like **زَلْزَلَ**.—A variation of the fourth form is presented to us in the word **طَعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعَنَنَّ** = **أَطَعَنَنَّ**.

204. The abstract nouns of the *verba mediæ rad. geminatae* are formed according to the rules given in § 120. Hence **مَدَدٌ** for **مَدٌّ** **مَرْدٌ** for **مَرْدٌ** (from **رَدَّ**), **تَغَرَّرَةٌ** for **تَغَرَّرَةٌ** (from the second form of **غَرَّ**).

B REM. *a.* Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **سَدَدٌ**, **عَلَلٌ**, **مَكَلٌ**, **غَصَصٌ**.

REM. *b.* The nouns of the third and sixth forms may either be contracted or not; as **مُمَادَّةٌ** or **مُمَادَّةٌ**, **تَسَابٌ** or **تَسَابٌ**. See § 124.

205. The formation of nouns from the *verba hêmzata* takes place according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad. و*, that reject the *و* in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدَّةٌ	from	وَعَدَ	Imperfect	يَعِدُ	Imperat.	عِدْ
	عِظَّةٌ	„	وَعِظَ	„	يَعِظُ	„	عِظْ
	دَعَّةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعْ
	زِنَّةٌ	„	وَزَنَ	„	يَزِنُ	„	زِنْ
D	دِيَّةٌ	„	وَدَى	„	يَدِي	„	دِ

The termination **ة**, with which these nouns are furnished, is a compensation for the lost radical.

REM. *a.* Not a few *verba primæ rad. و*, however, have nouns of the form **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرٌ**; **وَجَنٌ**, **يَجِنُ**, **وَجَنٌ**. Others have both forms;

e.g. يَعِدُّ وَعَدَ ; زِنَةٌ وَزَنٌ , يَزِنُ وَزَنَ ; وَضَعُ , يَضَعُ , وَضَعٌ and ضَعَةٌ ; عَدَّةٌ and وَعَدٌ.

REM. *b*. Initial **و**, if pronounced with *ḍamma* or *kesra*, may be changed into **أ** (see § 145, rem.), as **أَجْدَانٌ**, **أَجُودٌ**, for **وَجْدَانٌ**, **وَجُودٌ**.

REM. *c.* In nouns from *verba primæ rad.* و, this radical is changed into ي, if it be without a vowel, and *kèsra* precede; as اِجَابٌ for اُجَابٌ, from the fourth form of وَجَبَ; اِسْتِيفَاءٌ for اُسْتِيفَاءٌ, from the tenth of وَفَى. See § 145.

[illegible]

207. Nouns derived from *verba mediae rad.* و et ع are subject to C the same irregularities as those verbs (§ 150, etc.).

208. If the noun from a verb mediæ rad. **و** or **ى** be of the form **فَعُولٌ**, the **و** or **ى** remains unchanged; as **سَيَّرَ، قَوَّلٌ**. In the form **فَعُولٌ** from verba med. **و**, the **و** may be changed into **ؤ**, as **حَوَّلٌ، تُؤَوَّبٌ**, **سَوَّرَ، تُؤَوَّبٌ، رَوَّوْبٌ، دَوَّوْرٌ**, for **ثَوَّوْبٌ**, etc. Verba med. **ى** of the form **فَعَلٌ**, Imperf. **يَفْعِلُ** (see § 157), frequently take kèsra in the **مَصْدَرٌ مِيمِيٌّ**, as **مَزِيدٌ، مَجِيٌّ** (or by assimilation **مَجِيٌّ**) (for **مَبِيَّتٌ**), **مَعِيَشٌ، مَصِيرٌ، مَسِيرٌ**, and the like. [See § 223, rem.]

209. If the letter و, pronounced with fèṭḥa, be preceded by kèsra, it is converted into ی; as قَوَامٌ for قَامٌ; صَيَانَةٌ for صَوَانَةٌ, from اِنْقِيَادٌ and اِقتِيَادٌ for اِنْقَوَادٌ and اِقتَوَادٌ, from the seventh and eighth forms of قَاد. Except in the third form, where it remains

A unchanged; as ثَوَارٌ from ثَاوَرٌ, جَوَارٌ from جَاوَرٌ, سَوَارٌ from سَاوَرٌ, عَوَانٌ from نَاوَأٌ, لَوَامٌ from لَوَامٌ, قَوَامٌ from قَوَامٌ, عَاوَنٌ from نَاوَأٌ.

210. Peculiar to verba mediæ rad. و et ی is the nominal form فَعْلُولَةٌ, in which ی always takes the place of the second radical; as فَعْلُولَةٌ from دَامَ (دوم), قَادٌ from قَيْدُودَةٌ, كَانٌ from كَيْنُونَةٌ, شَاخٌ from شَيْخُوخَةٌ, بَانَ from بَيْنُونَةٌ, سَادٌ from سَيْدُودَةٌ, غَابٌ from غَيْبُونَةٌ, صَارَ from صَيْرُورَةٌ, (شيخ) قِيلُولَةٌ from قِيلٌ (قيل). قال.

REM. Some grammarians regard فَعْلُولَةٌ as the original form. The impossible صَيْرُورَةٌ, شَيْخُوخَةٌ, were, they say, first changed into صَيْرُورَةٌ, شَيْخُوخَةٌ, and then altered, on account of the discord between ī and ū in successive syllables, into صَيْرُورَةٌ, شَيْخُوخَةٌ. Others look upon فَعْلُولَةٌ as a contraction for فَعْلُولَةٌ, so that دِيمُومَةٌ was originally دَيْوُومُومَةٌ, by assimilation دَيْوُومَةٌ, and then shortened دَيْوُومَةٌ (like مَيِّتٌ for مَيِّتٌ); but there is no verbal form فَعْلَلٌ, with which such a nomen verbi could be connected. The rare substantive forms سُودَدٌ (or سُودَدٌ) from سَادٌ, to be chief or ruler, and عَوُطُطٌ from عَاطٌ to desire the male (of a she-camel); the cognate forms فَيُضُوضَاءٌ and فَيُضُوضَى, فَيُضُوضَاءٌ and فَيُضُوضَى, فَيُضُوضَاءٌ and فَيُضُوضَى, mixture, confusion; and the analogy of the Aramaic verbal form هَلِيلًا (as هَلِيلٌ, هَلِيلٌ) and the Heb. הָלִילָה (as הָלִילָה, הָלִילָה),—all combine to prove that فَعْلُولَةٌ comes directly from a quadriliteral فَعْلَل.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ّة is appended to the noun by way of compensation (compare § 206). E.g. إِفْيَادٌ for إِسْتِفَادَةٌ and إِفَادَةٌ; إِقْوَامٌ for إِسْتِقَامَةٌ and إِقَامَةٌ; and إِسْتِفْيَادٌ.

REM. Nouns of the fourth form without the ة very rarely A occur; e.g. اِقَامٌ in the Kōr'ān, Sūr. xxi. 73 (for اِقْوَامٌ, اِقْوَامٌ or اِقَامٌ); اِرَاءٌ (for اِرَاءٌ) from اَرَى to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertiæ rad. و et ی, the third radical is retained, when the second immediately precedes it and is vowelless; as غَشِيَانٌ, رِضْوَانٌ, فَرِيٌّ, زَهْوٌ, رَمِيٌّ, غَزْوٌ. If the second radical be و and the third ی, an assimilation takes place in the form بَوِيٌّ, طَوِيٌّ, زَوِيٌّ, حَوِيٌّ, لَبِيٌّ, طَبِيٌّ, زَبِيٌّ, حَبِيٌّ, فَعْلٌ, as بَوِيٌّ, طَوِيٌّ, زَوِيٌّ, حَوِيٌّ, لَبِيٌّ, طَبِيٌّ, زَبِيٌّ, حَبِيٌّ.

213. In nouns from verba tertiæ rad. و et ی of the forms فَعْلٌ, B فِعْلٌ, and فُعْلٌ, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ی) rejects its ḍamma, throws back the tènwin upon the fetha of the second radical, and becomes quiescent. E.g. جَلَى for جَلَى (جَلَوُ), سَرَى for سَرَى (رِضَوُ), رِضَى [or رِضَا] for رِضَى, لَظَى for لَظَى (جَلَوُ), هَدَى for هَدَى (compare § 167, α, β, and b, β).

214. In nouns from verba tertiæ rad. و of the form فَعْلَةٌ, the و C is changed, after the elision of its fetha, into ĕlif productionis; as شَكْوَةٌ for شَكَاةٌ, زَكْوَةٌ for زَكَاةٌ, حَيَوَةٌ for حَيَاةٌ, صَلَوَةٌ for صَلَاةٌ.

REM. α. We often find, however, the (etymologically more correct) orthography صَلَوَةٌ, حَيَوَةٌ, زَكْوَةٌ (§ 7, rem. d).

REM. b. In the same way as حَيَوَةٌ for حَيَاةٌ, we find مَرَضَاةٌ for مَرَضِيَّةٌ (مَرَضَوَةٌ), مَرْتَاةٌ for مَرْتَبِيَّةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form D فَعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into و; as عَلُوٌّ, دُنُوٌّ, for عَلُوٌّ, دُنُوٌّ. But, if these forms come from verba tertiæ rad. ی, the و productionis is changed, through the influence of the third radical, into ی, and combines with it into ي, whilst, at the same time, the ḍamma of the second radical becomes a kèsra; as رُقُيٌّ, اَوُيٌّ, مُضِيٌّ, رُقِيٌّ, اَوِيٌّ.

A **مُضَوٍّ** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِيَّ** for **أَتِيَّ**, **أَوِيَّ** for **أَوِيَّ**, **عَتِيَّ** for **عَتِيَّ**; just as in the plural of substantives we find **عَصِيَّ**, **قَسِيَّ**, **دَلِيَّ** for **عَصِيَّ**, **قَسِيَّ**, **دَلِيَّ**, from **قَوْسٌ**, **عَصَا**, **دَلِيٌّ**.

216. If the noun from a verb *tertiæ rad.* **ي** be of the form **فَعِيلٌ**, the **ي** productionis of the second syllable combines with the B radical **ي** into **يَّ**; as **هَوِيَّ** for **هَوِيَّ**, from **هَوَى**. In the same form from *verba tertiae rad.* **و**, the third radical is converted into **ي**, and combines in the same manner with the **ي** productionis into **يَّ**.

217. In the *nomina verbi* of the forms **فَعَالٌ**, **فِعَالٌ**, and **فُعَالٌ**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hèmza*; as **بُكَاءٌ**, **بِنَاءٌ**, **خَفَاءٌ**. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِنْجَلَاءٌ**, **إِعْطَاءٌ**, **إِرْتَجَاءٌ**, **إِحْوِيَاءٌ**, **إِسْتِدْعَاءٌ**, **إِرْعَوَاءٌ**; and in that of the third, when it has the form **فَعَالٌ**, as **نَدَاءٌ** from **نَادَى**. This change is caused by the preceding long *fèthā*. C

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفَعَّلَ** (§ 202, rem.), as **تَعَزَّيَ**, **تَسَلَّيَ**. In those of the fifth and sixth forms, the influence of the third radical D (always **ي**, § 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables **يَّ** are contracted into **ـِ** (according to § 167, *b*, *β*). Hence **تَجَلَّى** for **تَجَلَّى** (**تَجَلَّى**), **تَوَالٍ** for **تَوَالٍ** (**تَوَالٍ**).

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (**مَرَّةً**), the Arabs indicate by adding the feminine termination **ة** to the verbal noun. For this

purpose the form **فَعْلٌ** is always selected in the first form of the A triliteral verb, **تَفْعِيلٌ** in the second, and **فَعْلَالٌ** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَّةٌ**, **تَغْلِيْبَةٌ**, **اِسْتِنْشَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكِشَافَةٌ**, **تَغَافُلَةٌ**, **تَقَلُّبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **دَحْرَجَةٌ**, **اِقْشَعْرَارَةٌ**, **تَدَحْرُجَةٌ**, **دِحْرَاجَةٌ**, the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or B snuffing, rolling, being rolled, shuddering, once. These nouns are called **أَسْمَاءُ اَلْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **عَدُوَّةٌ**, **قَوْمَةٌ**, **وَعْدَةٌ**, **لَقَى**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَةٌ**, **رَمِيَةٌ**, **أَتِيَةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine C termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** one, as **رَحِمَهُ رَحْمَةً وَاحِدَةً**, he had pity or compassion upon him once; and so with **دَحْرَجَةً**, **اِسْتِعَانَةً**, **اِقَامَةً**, **مُقَاتَلَةً**, **تَسْلِيَةً**, **عِيْمَةً**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **اِثْيَانَةٌ**, **لِقَاءَةٌ**, **رُؤْيَةٌ**, **حِجَّةٌ**, the act of going on a pilgrimage, seeing, meeting, coming, once.

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The **اِسْمُ اَلنَّوْعِ** or noun of kind, has always the form **فِعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْتَةٌ**, **قِتْلَةٌ**, **طِعْمَةٌ**, **قَعْدَةٌ**, **رِكْبَةٌ**, **جِلْسَةٌ**, manner, mode, or

- A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. *هُوَ حَسَنُ الْكِتَبَةِ* *he is good as to his manner of writing, he writes a good hand*, *قُتِلَ قِتْلَةً سَوْءَ* *he was killed in a miserable way*, *بُئْسَتِ الْمَيِّتَةُ* *'t is a wretched death!*

- REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صُرْعَةً* *way of being thrown* (from horseback), e.g. *سُوءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصَّرْعَةِ* *to sit fast badly is better than to be thrown easily.* Sometimes too it takes the meaning of one of the derived forms of the verb; as *عَذْرَةً* *manner of excusing oneself*, from *اعْتَذَرَ* *to excuse oneself*; *خِمْرَةً* *mode of veiling oneself*, from *اِخْتَمَرَتْ* *she put on the خِمَارُ or yashmak*; *عِمَّةً* *way of putting on a turban*, from *تَعَمَّرَ* or *اعْتَمَرَ* *to put on a turban (عِمَامَةً).*
- B

- REM. b. If the nom. verbi has the form *فَعْلَةً*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمَيْتُهُ حَمِيَّةَ الْمَرِيضِ* *I made him observe a regimen like a sick man*, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* *I searched for it as for something precious*; or else *نَشَدْتُهُ نَوْعًا مِنَ النَّشْدَةِ* *حَمَيْتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* *I honoured him as a friend is honoured*, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.
- C

- D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fèthā*, if the Imperfect has *fèthā* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. *مَشْرَبٌ* *a place for drinking, a reservoir or water-trough*, from *شَرِبَ* *to drink*, imperf. *يَشْرَبُ*; *مَنْهَلٌ* *the time or place for watering*

(camels), from نَهَلَ to drink, imperf. يَنْهَلُ; مَصْرَعٌ the time when, or place where, one is thrown down or slain, from صَرَعَ to throw down, imperf. يَصْرَعُ; مَكْتَبٌ a place where writing is taught, a school, from كَتَبَ to write, imperf. يَكْتُبُ; مَخْرَجٌ and مَدْخَلٌ, a place of egress and ingress, from خَرَجَ to go out, imperf. يَخْرُجُ, and دَخَلَ to go in, imperf. يَدْخُلُ; مَجْلِسٌ the place where, or time when, several persons sit, room, assembly, party, from جَلَسَ to sit, imperf. يَجْلِسُ; مَقْصِدٌ the place aimed at or made for, from قَصَدَ to aim at, make for, imperf. يَقْصِدُ. B

REM. a. These nouns are called *أَسْمَاءُ الظَّرْفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *ḍamma*, take, notwithstanding, *kèsra*; viz.

1. مَجْزِرٌ the place where animals are slaughtered, slaughterhouse or shambles. C
2. مَرْفِقٌ whereon one rests, the elbow.
3. مَسْجِدٌ of prostration in prayer, a mosque.
4. مَسْقُطٌ where anything falls.
5. مَسْكِنٌ where one dwells, habitation.
6. مَشْرِقٌ where the sun rises, the east. D
7. مَطْلَعٌ of ascent or rising.
8. مَغْرِبٌ where the sun sets, the west.
9. مَفْرِقٌ of division, in particular, where the hair divides in different directions, the crown of the head.
10. مَنِيتٌ where a plant grows.

A 11. **مَنْخَرٌ** *the place where the breath passes through the nose, the nostril.*

12. **مَنْسِكٌ** *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fèṭha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مُنْخَرٌ**, **مُنْخَرٌ**, and even **مُنْخَوْرٌ**.

The verb **جَمَعَ**, *to collect*, which has *fèṭha* in the imperf., also makes

B **مَجْمَعٌ** or **مَجْمِعٌ**, *a place of collecting, meeting or assembling.* The vowel of the first syllable is variable in **مَخْدَعٌ**, also **مُخْدَعٌ** and **مِخْدَعٌ**, *a place of hiding or concealment, a small room or closet.* See § 228, rem. *a*; and compare the variations in **مُجَسَّدٌ** *a garment worn (by a woman) next the skin*; **مُصْحَفٌ** *a book, a copy of the Kor'ān*; and **مَطْرَفٌ** *a robe with ornamental borders.*

C REM. *c.* The *kèsra* of the second syllable distinguishes in many cases the nomina temp. et loci from the **مَصْدَرٌ مِيمِيٌّ**, which, as a general rule, takes *fèṭha* in the second syllable. Thus **مَجْلَسٌ**, **مَقَرٌ**, **مَضْرِبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are nomina verbi or infinitives; whilst **مَجْلِسٌ**, **مَقَرٌّ**, **مَضْرِبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are nomina temporis or loci.

REM. *d.* This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into ־ and ־ ; as

D **מִצָּב**, **מִשְׁאֵב**, **מִנְצָב** (**מִנְצָב**), **מִקְוֵה** (**מִקְוֵה**), **מִרְבֵּי** (**מִרְבֵּי**), **מִרְבֵּי** (**מִרְבֵּי**).

222. Nouns of time and place, formed from verba primæ rad. **و** et **ی**, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. **مَوْزِدٌ** *watering-place*, from **وَرَدَ** *to go down* (*to draw water*), imperf. **يَرِدُ**; **مَوْعِدٌ** *the time or place of a promise or appointment, fixed time or place*, from **وَعَدَ** *to promise*, imperf. **يَعِدُ**;

مَوْضِعٌ *the place where anything is put, a place, from وَضَعَ to put down, A*
to place, imperf. يَضَعُ; مَوْجَلٌ *a place that is dreaded, from وَجَلَ to be*
afraid, imperf. يَوْجَلُ; مَوْحِلٌ *a slough or quagmire, from وَحَلَ to*
stick in the mud, imperf. يَوْحَلُ; مَيْسِرٌ *a game at hazard, from يَسَرَ*
to play at hazard, imperf. يَيْسِرُ.

REM. Here the مُصَدَّرُ مِيْمِيٌّ should, strictly speaking, have the
 same form as the *nomina loci et temp.*, but the grammarians give B
 some examples with *fèṭha* in the second syllable, as مَوْضِعٌ, مَوْحَلٌ.

223. Those formed from *verba mediæ rad.* و et ي undergo
 changes analogous to those suffered by the Imperfect of the verb
 (§ 150); that is to say, after the second radical has taken *fèṭha* or
kèsra, according to § 221, this vowel is thrown back upon the vowelless
 first radical, and the و or ي is changed into the homogeneous letter
 of prolongation (ا or ي). E.g. مَقَامٌ (مَقُومٌ) *place of standing, place,*
 from قَامَ *to stand, imperf. يَقُومُ* (يَقُومُ); مَغَاصٌ (مَغُوصٌ) *diving-place, C*
 from غَاصَ *to dive, imperf. يَغُوصُ* (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and
 مَهَابٌ (مَهِيْبٌ), *a place that is dreaded, from خَافَ to fear, imperf.*
يَخَافُ (يَخُوفُ), and هَابٌ *to fear, imperf. يَهَابُ* (يَهِيْبٌ); مَقِيلٌ (مَقِيْلٌ)
place of resting at mid-day, from قَالَ to sleep at mid-day, imperf. يَقِيْلُ
(يَقِيْلُ).

REM. The مُصَدَّرُ مِيْمِيٌّ has in this case regularly the form with
ā in the second syllable, as مَابٌ, مَالٌ, مَعَادٌ, *return* (from أَبَ for D
 أَوَبَ, etc.), مَشَاعٌ *being divulged or published* (from شَاعَ for شَيْعَ);
 but many *verba med.* ي take in preference the form with *ē*, as
 مَسَائِلٌ or مَسِيْلٌ, مَحَاِصٌ or مَحِيْصٌ, مَبَاعٌ or مَبِيْعٌ, مَبَاتٌ or مَبِيْتٌ,
 مَعَاِشٌ or مَعَاِشٌ, مَكَائِلٌ or مَكِيْلٌ, مَقَائِلٌ or مَقِيْلٌ, مَمَائِلٌ or مَمِيْلٌ.
 See § 208.

224. Those formed from *verba tertiæ rad.* و et ي violate the rule
 laid down in § 221, for they always take *fèṭha* in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو, مَنْجَى) *place of refuge*, from **نَجَا** to escape, imperf. **يَنْجُو**; **مَرْعَى** (مَرْعَى) *pasture-ground*, from **رَعَى** to pasture or graze, imperf. **يَرَعَى**; **مَثْوَى** (مَثْوَى) *the place where one stops*, from **ثَوَى** to stop, imperf. **يُثْوَى**; **مَأْوَى** (مَأْوَى) *do.*, from **أَوَى** to go or resort to a place, imperf. **يَأْوَى**; **مَطْوَى** (مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. **يَطْوَى**; **مَثْنَى** (مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. **يُثْنَى**.

REM. The **مَصْدَرٌ مِيمِيٌّ** has the same form, as **مَجْرَى** from **جَرَى**, imperf. **يَجْرَى**; **مَسْرَى** from **سَرَى**, imperf. **يَسْرَى**.

225. Nouns of time and place not unfrequently take the feminine form **ة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغُورَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fetha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرُوعَةٌ** *watering-place*. Some nouns have even three forms; as **مَشْرِيقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَرْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظَنَّةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to think, suppose, imperf. **يُظَنُّ**.

REM. The **مَصْدَرٌ مِيمِيٌّ** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مَسْغَبَةٌ** *hunger*. For example: **مُحَمَّدَةٌ**,

مَرْثِيَّةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحْمُودَةٌ; مَذْمَةٌ, in preference to مَرْثِيَّةٌ, A
or مَقْدَرَةٌ, مَارِيَةٌ; مَعْدَرَةٌ; مَحْمِيَّةٌ; (مَرْثِيَّةٌ) مَرْثَاءَةٌ.

226. Some nouns of time and place, derived from *verba primæ* rad. و et ي, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ *to bear*; مِيعَادٌ *appointed time [or place]* for the fulfilment of a promise, from وَعَدَ *to promise*; مِيعَاتٌ *appointed time [or place]* for the performance of some action], from وَقَّتَ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مَشْرِيقٌ = مَشْرِقَةٌ; but in Æthiopic it is the usual form from all verbs, as *məsrāk* = مَشْرِيقٌ, *mə'rāb* = مَغْرِبٌ, *mər'āy* = مَرَعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلَّى *a place of prayer* (صَلَّى *to pray*); مُصْبِحٌ, مُؤَمِّسٌ, *the time of entering upon the morning or evening* (أَصْبَحَ, أَمَسَ, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or go out (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمَعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلْتَقَى *place or time of meeting* (التَقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (اسْتَهَلَ *the new moon appeared*); مُدْحَرَجٌ *a place where one rolls anything* (دَحَرَجَ *to roll*); مُحْرَنْجَمٌ *a place where (camels) are crowded together* (احْرَنْجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مَصْدَرٌ مِيمِيٌّ from the derived forms of the trilateral verb and from the quadrilateral; e.g. مُنْدَى *the being tried or tested* = تَجَرَّبَ or تَجَرَّبَةٌ; مَجْرَبٌ *the*

- A letting (camels) graze in the interval of their being watered = تَنْدِيَةٌ ;
 مُمَزَّقٌ the rending in pieces = تَمْزِيقٌ ; مُوَقَّى the guarding carefully =
 تَوْقِيَةٌ ; مُقَاتِلٌ fighting = قِتَالٌ or مُقَاتَلَةٌ ; مُغَارٌ the making a raid or
 foray = إِغَارَةٌ ; مُصَابٌ affliction = إصَابَةٌ ; مُتَقَلَّبٌ turning or
 tossing to and fro = تَقَلُّبٌ ; مُتَحَامِلٌ the pressing heavily on,
 wronging = تَحَامُلٌ ; مُصْلَصِلٌ to make a clashing or ringing sound =
 صَلْصَلَةٌ ; إِلَى اللَّهِ مِنْهَا الْمَشْتَكَى وَالْمَعُولُ صَلْصَلَةٌ to God is (our) complaint of
 this event (وقية) and (on Him) is (our) reliance.

- B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ آلَاتٍ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَالٌ*, and *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time

- C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. *مِبْرَدٌ*, a file, from *بَرَدٌ*, to file ; *مِبْضَعٌ*, a lancet, from *بَضَعَ*, to cut ; *مِشْرَطٌ* and *مِشْرَاطٌ*, a lancet ; *مِقْرَاضٌ*, a pair of scissors ; *مِفْتَاحٌ* or *مِفْتَحٌ*, a key ; *مِشْرَحٌ* and *مِشْرَحَةٌ*, a comb ; *مِحْجَمَةٌ*, a cupping-glass ; *مِكْنَسَةٌ* and *مِكْنَسَةٌ*, a broom ; *مِقْصٌ* (for *مِقْصَصٌ*), a pair of scissors ; *مِثْلَةٌ*, a packing-needle ; *مِثْرَةٌ*, an iron instrument for marking a camel's foot (from *أَثَرٌ*) ; *مِيسِرٌ* (from *وَكْرٌ*), a pad placed under a horse's saddle (from *وَكْرٌ*) ; *مِيزَانٌ*, a balance or pair of scales (from *وَسَمٌ*) ; *مِرْوَحَةٌ* and *مِرْوَحٌ*, a fan ; *مِقْوَدٌ*, a bridle or halter ; *مِرْوَدٌ*, a small probe for applying kohl to the eyes ; *مِخِيطٌ*, a needle ; *مِصِيدٌ* and *مِصِيدَةٌ*, a net or snare ; *مِرْقَاةٌ* (for *مِرْقِيَّةٌ*), a staircase or ladder ; *مِصْفَاةٌ*, a strainer ; *مِثْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفْعَل* or *مُفْعَل*; as *مُنْخَل*, A
a sieve; *مُنْصَل*, a sword; *مُغْزَل* = *مُغْزَل*, a spindle; *مُسْعَط* = *مُسْعَط*,
an instrument for introducing medicine into the nose; *مُدَق* = *مُدَق*,
a pestle or mallet; *مُجْمَر* = *مُجْمَر*, a censer. The form *مُغْزَل* is
also used.

REM. b. The corresponding Hebrew nouns have *—* and *—*, as
well as *—*, in the first syllable; e.g. *מִזְרָה*, *מִלְכָּהִים*, *מִזְלָה*, *מִפְתִּיחַ*, B
מִזְמֶרֶת.

(ξ) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,
nomina agentis, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are verbal C
adjectives, i.e. adjectives derived from verbs, and nearly correspond in
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
other languages, substantives.

230. The verbal adjectives, derived from the first form of the
triliteral verb, have two principal forms, namely, the nomen agentis,
فَاعِلٌ, and the nomen patientis, *مَفْعُولٌ*. E.g. *كَاتِبٌ* writing, a scribe
or secretary, from *كَتَبَ* to write, *مَكْتُوبٌ* written, a letter, from *كُتِبَ*; D
خَادِمٌ serving, a servant, from *خَدِمَ* to serve, *مَخْدُومٌ* served, a master,
from *خُدِمَ*; *حَاكِمٌ* judging, a judge, from *حَكَمَ* to judge; *كَائِنٌ* being,
from *كَانَ* to be; *مَوْجُودٌ* found, existing, from *وُجِدَ*, to be found, to
exist; *مَجْنُونٌ* mad, a madman, from *جُنَّ*, to be possessed, to be mad.

REM. a. When formed from *فَعَلَ* and the transitive *فَعَلَ* (as
رَهَبَ to fear, *رَكَبَ* to ride on, *عَلِمَ* to know, *مَسَّ* to touch), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. **خَادِمٌ**, **كَاتِبٌ**, **حَاكِمٌ** (see above), **عَالِمٌ** a scholar, **رَاهِبٌ** an ascetic. But if from the *intransitive* **فَعِلَ** and from **فُعِلَ**, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus **فَارِحٌ** or **جَادِلٌ** being glad, rejoicing, **جَابِنٌ** being cowardly, **جَائِدٌ** being liberal, **ضَائِقٌ** being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are **فَرِحٌ** and **جَدِلٌ** or **جَدْلَانٌ** gladsome, cheery, **جَبَانٌ** cowardly, **جَوَادٌ** bountiful, generous, and **ضَيِّقٌ** narrow. [Comp. however § 232, rem. b.]
- B

- REM. b. The nomen agentis **فَاعِلٌ** is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase **قُمَرُ قَاتِمَا**, for **قُمَرُ قِيَامًا**; but this is more frequently the case with the nomen patientis (compare § 227, rem.) **مَفْعُولٌ**. E.g. **جَهْدٌ** = **مَجْهُودٌ**, labour, effort, one's utmost; **حَلْفٌ** = **مَحْلُوفٌ**, swearing, an oath; **رَدٌّ** = **مَرْدُودٌ**, giving or sending back, rejection; **عَقْلٌ** = **مَعْقُولٌ** understanding, intelligence; **وَعْدٌ** = **مَوْعُودٌ**, promising, a promise; **عُسْرٌ** = **مَعْسُورٌ**, affluence, opposed to **عُسْرٌ** = **مَعْسُورٌ**, penury, distress; **رَفْعٌ** = **مَرْفُوعٌ**, to trot quickly (of a camel); **مَوْضِعٌ** = **مَوْضِعٌ**, to trot easily (do.); **خَفْضٌ** = **مُخْفِوضٌ**, to go gently (do.); **مَجْلُودٌ** = **مَحْصُولٌ**, being in existence, being got or acquired; **جَلَادَةٌ**, hardness, sturdiness, endurance. The fem. **مَفْعُولَةٌ** is likewise occasionally so used, as **مَصْدُوقَةٌ**, **مَوْعُودَةٌ**, **مَشْعُورَةٌ**, **مَحْلُوفَةٌ**; **صِدْقٌ**, the telling of the truth, opposed to **كَذِبٌ** = **مَكْذُوبَةٌ**, lying; and also a cognate form **مَشْعُورَاءٌ**, **مَحْلُوفَاءٌ**, **مَفْعُولَاءٌ**.
- C
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. **كَلِمَتُهُ مُشَاقَّةٌ**; **رَاكِبًا** = **رَاكِبًا**, **أَتَيْتُهُ رَكْبًا**, I came to him riding hard,

I spoke to him face to face (lit. *lip to lip*), = لَقِيْتُهُ عَيْنًا ; مُشَافَهَا , A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا ; قَتَلْتُهُ صَبْرًا , *I slew*
him in cold blood (lit. *bound, confined or held*, so that he could not
resist or escape), = مَصْبُورًا ; رَجُلٌ عَدْلٌ , اِمْرَأَةٌ عَدْلٌ ,
a just man, a just woman, just men, = عَادِلٌ , عَادِلَةٌ , عُدُولٌ ,
water which sinks into the ground, = غَائِرٌ ; دِرْهَمٌ ضَرَبَ الْاِمْمِيرِ ,
dirham struck by the em̄ir, = مَضْرُوبُ الْاِمْمِيرِ ; هُمْ خَلْقُ اللَّهِ , they are B
the creatures (lit. the creation) of God, = مَخْلُوقُ اللَّهِ .

REM. d. فَاعِلٌ is the Aram. ܦܥܝܠ , صَلَّيَا , and Heb. פָּעַל (with
ō for ā). The form مَفْعُولٌ does not occur in either of these
languages, the Heb. using instead of it فَعُولٌ = פְּעוּל , and the
Aram. ܦܥܝܠ = فَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C
وَالْمَفْعُولِ , *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
are the principal.

- | | |
|-----------|---------------|
| 1. فَعُلٌ | 9. فَعَالٌ |
| 2. فَعَلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعْلٌ | 12. فُعُولٌ |
| 5. فَعْلٌ | 13. فُعْلَانٌ |
| 6. فُعْلٌ | 14. فُعْلَانٌ |
| 7. فُعْلٌ | 15. فُعْلَانٌ |
| 8. فَعْلٌ | 16. أَفْعَلٌ |

D

232. Most of these adjectives come from neuter verbs, and
express, partly, a quality inherent and permanent in a person or

- A thing,—which is their most usual signification (see § 38),—and, partly, a certain degree of intensity. Examples: 1. **صَعْبٌ** *difficult*, from **صَعَبَ**; **سَهْلٌ** *easy*, from **سَهَلَ**; **عَذْبٌ** *sweet*, from **عَذَبَ**; **ضَخْمٌ** *large*, from **ضَخِمَ**; **طَفُلٌ** *tender*, from **طَفَلَ**; **شَهْمٌ** *strong, hardy, acute, clever*, from **شَهَرَ**; **قَذِرٌ** *unclean*, from **قَذَرَ**; **شَارٌ** *rough, rugged*, from **شَتَرَ**.
2. **قَدْرٌ** *brave*, from **بَطَلَ**; **حَسَنٌ** *handsome*, from **حَسَنَ**; **قَدْرٌ** from **قَدَرَ**. 3 and 4. **جَدِلٌ**, **فَرِحَ** *glad*, from **فَرَحَ**; **بَطِرٌ**, **أَشِرٌ** *proud*, from **بَطَرَ** and **أَشَرَ**.
- B *self-conceited and insolent*, from **بَطِرٌ** and **أَشِرٌ**; **وَجِعٌ** *in pain*, from **وَجَعَ**; **حَبِطٌ** *having a swollen stomach*, from **حَبِطَ**; **دَنَسٌ** *dirty*, from **دَنَسَ**; **رَدٌ** *شَجَى*, **جَوَى** *(شَجَى جَوَى) in grief*, from **شَجَّ** (for **جَوَى**); **دَنَسٌ** (for **رَدَى**) *perishing*, from **رَدَى**; **حَفٌ** *having his foot or hoof chafed*, from **حَفَى**; **وَجٍ** *do.*, from **وَجَى**; **فَطِنٌ**, **فَطِنٌ** *clever, intelligent*, from **فَطِنَ**; **حَزَنٌ**, **حَزَنٌ** *sorry*, from **حَزَنَ**; **يَقِظٌ**, **يَقِظٌ** *awake*, from **يَقِظَ**; **فَطِنٌ**, **فَطِنٌ**.
- C **نَدَسٌ**, **نَدَسٌ** *timid, cautious, wary*, from **حَذَرَ**; **حَذِرٌ**, **حَذِرٌ** *timid, cautious, wary*, from **حَذَرَ**; **عَجَلٌ**, **عَجَلٌ** *quick, in haste*, from **عَجَلَ**; **عَجِلٌ**, **عَجِلٌ** *quick, in haste*, from **عَجَلَ**; **قَدِرٌ**, **قَدِرٌ** *rough, harsh*, from **خَشَنَ**; **طَهْرٌ** *clean, pure*, from **طَهَرَ**. 5. **خَرِقٌ** *liberal*; **طِفْلٌ** *small, young*, from **طَفَلَ** *to be tender*; **جَلٌ** *large, coarse, fat*, from **جَلَّ**; **دَقٌ** *fine, thin*, from **دَقَّ**. 6 and 7. **مَرٌّ** *bitter*, from **مَرَّ**; **حَلَوٌ** *sweet*, from **حَلَوَ**; **صَلَبٌ** *hard*, from **صَلَبَ**; **غُمَرٌ**, **غُمَرٌ** *inexperienced, untaught*, from **غُمَرَ**; **جُنُبٌ** *polluted*, from **جُنِبَ**.
- D **غُدْرٌ** *perfidious, treacherous*, from **حَطَمَ**; **غُدَرَ** *breaking, crushing, bruising*, from **حَطَمَ**; **لَبَدٌ** *remaining in one place, abundant*, from **لَبَدَ**; **زَكْنٌ** *knowing*, from **زَكَنَ**. 9. **جَبَانٌ** *cowardly*, from **جَبَنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **كَهَامٌ** *blunt*, from **حَصَنَتُ**; **جَادٌ** *liberal*, from **جَادَ**; **كَهَمٌ**, **كَهَمٌ** *large*, from **كَهَمَ**. 10. **شَجَاعٌ** *brave*, from **شَجَعَ**; **ضَخَامٌ** *large*, from **ضَخَمَ**.

فُرَاتٌ A noble, from كَرَمٌ; حُسْنٌ handsome, from حَسَنٌ; قُرَاتٌ sweet (of water), from قُرْتُ; حُرَاقٌ salt (of water), from حَرَقَ to burn; بَخِيلٌ long, tall, from طَالَ; [قَدَارٌ a cook, from قَدَرَ to cook]. 11. كَثِيرٌ stingy, niggardly, from بَخَلَ; كَثِيرٌ much, many, numerous, from كَثَرَ; شَرِيفٌ noble, from شَرَفَ; كَرِيمٌ noble, from كَرَمَ; ضَعِيفٌ weak, from طَوِيلٌ heavy, from ثَقُلَ; غَلِظٌ thick, coarse, from غَلَطَ; طَوِيلٌ long, tall, from طَالَ; رَحِيمٌ compassionate, merciful, from رَحِمَ B safe, from سَلِمَ; سَقِيمٌ, مَرِيضٌ, sick, from مَرَضَ; خَفِيفٌ light, agile, from خَفَّ; جَلِيلٌ great, glorious, from جَلَّ; دَقِيقٌ small, slender, paltry, from دَقَّ. 12. أَكُولٌ gluttonous, from أَكَلَ; كَذُوبٌ addicted to lying, from كَذَبَ; صَدُوقٌ veracious, from صَدَقَ; قَوُولٌ or قَوُولٌ talkative [or ready to speak], from قَالَ; فَعُولٌ ready to do, from فَعَلَ; دَفُوعٌ pushing, thrusting or kicking violently, from دَفَعَ; عَطُوفٌ moved by affection or pity, from عَظَفَ; جَسُورٌ daring, from جَسَرَ; C جَهُولٌ ignorant, foolish, from جَهَلَ; حَصُورٌ continent, impotent, from حَصَرَ. 13. سَكْرَانٌ drunk, from سَكَرَ; غَضَبَانٌ angry, from غَضَبَ; غَرْنَانٌ, جَوْعَانٌ, ظِمَّانٌ, thirsty, from عَطَشَ; عَطْشَانٌ from غَرِثَ, جَاعَ; شَبْعَانٌ satisfied with food, from شَبِعَ; رَيَّانٌ satisfied with drink, from رَوَى; خَزِيَانٌ ashamed, from خَزَى. 14. نَدْمَانٌ repentant, from نَدِمَ. 15. عُرْيَانٌ naked, from عَرَى. 16. أَبْلَجٌ D a clear space between the eyebrows, bright, open, cheerful in countenance, from أَبْلَجَ; أَهْيَفٌ having a high, straight nose, from أَشَمَ; بَلَجٌ having a slender waist, from هَيْفَ; أَذْقِنٌ having a long chin (ذَقْنٌ); أَحْدَبٌ humpbacked, from حَدَبَ; أَعُورٌ one-eyed, from عَوَرَ; أَحُولٌ squinting, from حَوَلَ; أَحْمَقٌ foolish, stupid, from صَمَّ; أَصَمٌ deaf, from حَوَلَ; حَمَقٌ unskilful, clumsy, stupid, from خَرَقَ; أَشْنَعٌ unseemly, ugly, foul, from شَنَعَ; أَحْمَرٌ red, أُسُودٌ black, أَبْيَضٌ white, أَصْفَرٌ yellow.

A REM. a. As is shown by the above examples, the forms **فَعِلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعِلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعِلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعِلَ** intrans. or **فَعَلَ** (see § 230, rem. a); e.g. **آمِنٌ** *safe, secure*, = **أَمِينٌ** or **أَمْنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمَضَ** or **حَمِضَ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** = **قَتِيلٌ** *slain*; **مَجْرُوحٌ** = **جَرِيحٌ** *wounded*; **مَذْبُوحٌ** = **ذَبِيحٌ** *slaughtered, a victim*; **مَخْضُوبٌ** = **خَضِيبٌ** *dyed*; **مَأْسُورٌ** = **أَسِيرٌ** *bound, a prisoner*; **مَكْحُولٌ** = **كَحِيلٌ** *rubbed with kohl*. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*

✓ D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَبْنِيَّةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِئِلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**, **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**; and so also in substantives, as **رَغِيْفٌ**, **شَعِيرٌ**, **جَلِيلٌ**, **أَلَمْسِيحٌ**.

* [رَسُولٌ] does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

- A *wandering*; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيْقٌ *very liberal*, صَرِيْعٌ *one who throws down often or violently*, a wrestler; دَرِيٌّ *glistening intensely* (also دَرِيٌّ, the only instance of the form فُعِيلٌ, except مُرِيْقٌ); 3. فَرُوْقٌ *timid*, قِيَوْمٌ *everlasting*, سَتُوْقٌ or سَتُوْقٌ *bad* (of money), سُبُوْحٌ or سُبُوْحٌ *all-pure, all-glorious*, قُدُّوْسٌ or قُدُّوْسٌ *most holy*; 4. حَوَّلٌ, قَلْبٌ, فَارُوْقٌ *shifting, turning, knowing, cunning*, خُلْبٌ *deceitful*; 5. فَارُوْقٌ *timid*, جَاسُوْسٌ *a spy*.—On the other hand, مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِذْفَعٌ *thrusting or pushing much*, مِزْحَمٌ *pushing or pressing much*, مِصْدَمٌ *a brave warrior*, مُحْرَبٌ, مُحْرَابٌ, *do.*, مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear*, مِهْذَرٌ, مِهْذَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat*, hospitable, مِقْوَلٌ, مِقْوَالٌ, *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, daring*, مِثْكَارٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاتٌ *bearing female children*, مِطْعَاءٌ *very liberal*, مِثْكَارٌ, مِثْثِيرٌ, *very talkative*, مِعْطَارٌ, مِعْطِيرٌ, *using perfumes*, مِسْكِينٌ *mean, poor* (مِسْكِينٌ, مِسْكِينٌ).—
- B Similar, too, is the use of such forms as تِفْعَالٌ or تِفْعَالٌ, and تِفْعَالٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تِلْعَابٌ, تِلْعَابٌ, تِلْعَابٌ, *given to play or sport*; تِلْقَامٌ, تِلْقَامٌ, *swallowing big morsels, greedy*; تِضْرَابٌ *covered by the stallion* (of a she-camel), تِلْقَاعٌ *talking much and foolishly*, تِكْذَابٌ *mendacious*, تِلْمِاطٌ *fickle*, تِقْوَلَةٌ *loquacious*, تِعْلَمَةٌ *very learned*.
- C
- D

* [To this class belongs also مُنْتِنٌ, مُنْتِنٌ, مُنْتِنٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A
of being strengthened in their meaning by the addition of the
termination **ـَة**, which is here used, as the grammarians say,
لِلْمُبَالَغَةِ, to signify intensiveness, or **لِتَأْكِيدِ الْمُبَالَغَةِ**, to strengthen the
idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as
رَاوٍ one who hands down poems or historical facts by oral tradition,
رَاوِيَةٌ; **دَاهٍ** crafty, **دَاهِيَةٌ**; **دَاعٍ** calling or summoning, an emissary or
missionary, **دَاعِيَةٌ** clever, crafty; **خَائِنٌ** treacherous, faithless; B
بَاقِرٌ a deep investigator (compare in Heb. **קַהֵּל** from **קָהַל**);
from **فَعَلَ**, as **فُعْلَةٌ**, **حُطِمَةٌ** breaking in pieces, crushing to bits,
طَلَعٌ always on the watch, **صُرَعٌ** throwing down or prostrating often,
سُئِلَ asking often, begging, **ضَحَكٌ** prone to laughter, **قَوْلٌ** loquacious,
نُومٌ given to sleep, **لُومٌ** abusive, **عَيْبٌ** finding fault; from **فَعِيلٌ**,
فَعِيلَةٌ, as **كَرِيمٌ**, **عَقِيلٌ**, noble, excellent; from **فَعُولٌ**, as
فُعُولَةٌ, as **كُذُوبٌ** lying, **مُنُونٌ** taunting (one) with favours (conferred on him),
مَلُوءٌ tired of, disgusted with, **هَيُوبٌ**, **فُرُوقٌ**, timid; from **فَعَالٌ**, C
فَعَالَةٌ, as **رَحَالَةٌ** a great genealogist, **نَسَابَةٌ** a great traveller, **فَهَامَةٌ**
very quick of comprehension, **وَقَاعَةٌ** ill-natured, slanderous, **قَوَالَةٌ**
very talkative, **جَمَاعَةٌ** a great collector, **صَنَاجَةٌ** an excellent player
on the cymbals or harp (**صَنْجٌ**); from **فَعَالٌ**, as **فَعَالَةٌ**, as
صُرَاعَةٌ prostrating or throwing down very often, **كِرَامَةٌ** very generous
or noble, **لُقَاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**,
فَعِيلَةٌ, as **خَلِيفَةٌ** very contrarious; from **فَعُولٌ**, as **فُعُولَةٌ**, as
فُرُوقَةٌ very timid; from **فَاعُولٌ**, as **فَاعُولَةٌ**, as **حَاذِرٌ** very wary or cautious, D
very timid; from **مِفْعَالٌ**, as **مِفْعَالَةٌ**, as **مِلْحَادَةٌ** very unjust, **مِقْدَامَةٌ**
very bold in attacking, **مِهْدَارَةٌ** talking much and sillily; from **تَفْعَالٌ**,
تَفْعَالَةٌ, as **تَلْعَابَةٌ** addicted to play or sport, **تَقَوَالَةٌ** loquacious, **تَعْلَامَةٌ**
very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تِلْقَامَةٌ** swal-
lowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

- A **تَلْعَابَةٌ** *much addicted to play or sport*; from **تَفَعَّلَ**, as **تَلْعَابَةٌ** *much addicted to play or sport*, **تَلَقَّامَةٌ** *swallowing huge morsels, very greedy*, **تَلَقَّاعَةٌ** *talking much and foolishly*.

REM. *d.* Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُولٌ**, as **חֲנוּן**, **רַחוּם**, and **פְּעִילٌ**, but with the purer vowel *a* in the first syllable (**פְּעִילٌ**), as **עֲלִיז**, **עֲדִיק**, **עֲבִיר**, **נִצְמֵז**,

- B **وְלִיב**. Other forms are without exact equivalents in Arabic, as **יְלֹאֵר** (**قُدُّوسٌ** coming nearest to **שְׁבָרָר** = **גְּבָרָר**), **לִזְזִי** (**سَكَّيرٌ** = **שִׁבְבָר**), **גְּבִין** = Aram. **גְּבִין** (**فَعُولٌ**); and especially the form **קְהִיל**, as **גְּבִין** (= **أَخْرَسٌ** = **חִירֶשׁ**), **לִיָּר** (= **أَعוֹרٌ**), **חֲדִבּ** (= **فَعَّل** = **קְהִיל**, **קְהִיל** for **קְהִיל**).

- C **234.** From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form **أَفْعُلٌ**, which have the signification of our comparative and superlative, and are therefore called **اِسْمُ اَلتَّفَضُّيلِ**, *the noun of preeminence*, or **اَفْعُلُ اَلتَّفَضُّيلِ**, *the form 'af'alu denoting preeminence*. E.g. **عَذْبٌ**, **أَحْسَنُ**, **أَعْدَبُ**, **أَحْلَى**, **أَفْعُلُ اَلتَّفَضُّيلِ** *sweet, sweeter, sweetest*; **حَسَنٌ**, **أَحْسَنُ**, **أَفْعُلُ اَلتَّفَضُّيلِ** *beautiful, more or most beautiful*; **قَبِيحٌ**, **أَفْعُلُ اَلتَّفَضُّيلِ** *ugly, uglier, ugliest*; **جَلِيلٌ**, **أَفْعُلُ اَلتَّفَضُّيلِ** *great, glorious, more or most glorious*.

- D REM. *a.* In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **اَلْمَدِينَةُ اَلْأَعْظَمَى** *the greatest city*, **كُبْرَى اَلْمَدَنِ** *the largest of the cities*.

* [A rare exception to this rule is **أَعْلَقٌ** *bitterer*, as derived from **عَلَقَ** *anything bitter*, spec. *the colocynth*, according to 'Ibn Durëid, *Kitāb el-istikāk*, 53, l. 6, 98, l. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **אֶזְבֵּב** *lying, false* (of a stream that dries up in summer), from **זִבְ** = **כָּזַבְ**; **אֶזְבֵּר** *fierce, cruel*, perhaps connected with **כָּסַר** *breaking in pieces*; **אֶיָּתֵן** (for **אֶיָּתֵן**) *lasting, perennial*, = **וָאֵתֵן**; and even these have lost their original signification, and are used as simple adjectives.

235. No **إِسْمُ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعُل** (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدُّ** *stronger*, **أَحْسَنُ** *more beautiful*, **أَجْوَدُ** *more excellent*, **أَقْبَحُ** *uglier*, **خَيْرُ** *better*, **شَرُّ** *worse*, and the like. E.g. **أَشَدُّ حُمْرَةً** (*stronger as to redness*) *redder*; C **أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجْوَدُ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering, or giving a better answer than he*; **أَسْرَعُ أَنْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحُ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ**; *then, after that, your hearts became hard*, D **أَشَدُّ قَسْوَةً** *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسْوَةً** = **أَقْسَى** (el-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (α) Examples of **أَفْعُل** formed from the derived forms of the verb, especially from IV.: **أَطْهَرُ** *more cleansing or purifying* (**أَكْثَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلَّمَ*, II. of *سَلِمَ* to *be safe*; *أَقَامَ* *confirming or establishing better*, from *أَقَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبْتُ* *making more firm or sure*, from *أَثَبْتُ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوْفَنِي عَلَى* *causing me greater alarm about*, from *خَوْفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوْنُ عَلَى* *giving more help towards*, from *أَعَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبُ* *making depart more quickly*, from *أَذْهَبُ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهُمَا* *that of the two which relaxes, or loosens, more*, from *أَرْخَى*, IV. of *رَخَوُ* or *رَخِيَ* to *be flaccid or flabby*; *أَبْقَى عَلَى* *causing to last longer*, *أَبْقَى* *more merciful to*, from *أَبْقَى*, IV. of *بَقِيَ* to *remain, last*; *أَهْيَبُ* *inspiring more fear or respect*, from *أَهَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفُ مِنْ* *more just than*, from *أَنْصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلُ* *causing to last longer*, from *أَطَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* *preserving alive better*, from *أَحْيَى*, IV. of *حَيَى* to *live*; *أَظِلُّ مِنْ* *giving more shade than*, from *أَظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجُودُ* *causing to be better*, from *أَجَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى* *giving more freely*, from *أَعْطَى* to *give*, IV. of *عَطَا*; *أَوْلَى* *bestowing more liberally*, from *أَوْلَى* to *bestow*, IV. of *وَلَى*;
- D *أَكْرَمُ* *showing greater honour to*, from *أَكْرَمَ*, IV. of *كَرَّمَ* to *be noble*; *أَقْفَرُ مِنْ* *more desert than*, from *أَقْفَرَ* to *be desert*, IV. of *قَفَرَ*; *أَفْلسُ مِنْ* *poorer than*, from *أَفْلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحْوَلُ مِنْ* *more crafty than*, from *أَحْتَالَ*, to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile, than*, from *أَنْقَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعَلُ* formed from the passive voice: *أَخْشَى*, *أَخُوفُ*, *أَهْيَبُ*, *more feared*

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعَذُرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْقَتْ more hated or hateful; أَخْصَرُ shorter (عَنِ or VIII. اِعْتَمَ); أَعْنَى more occupied with (عُنَى or VIII. اِعْتَمَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحْمَقُ مِنْ more stupid than.

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ	
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعَلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌ	....

Quadrilateral Verb.

I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُفْعَنْلٌ	مُفْعَنْلٌ	D
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفْعَلٌ	مُفْعَلٌ	

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A quadriliteral, in which the second and third radicals have $_$ instead of $_$.

REM. b. The preformative \mathfrak{m} takes in Arabic the vowel $_$, in Heb. and Aram. $_$ (e.g. $\mathfrak{m}\mathfrak{k}\mathfrak{t}\mathfrak{l}$, $\mathfrak{m}\mathfrak{k}\mathfrak{t}\mathfrak{l}$ = $\mathfrak{m}\mathfrak{k}\mathfrak{t}\mathfrak{l}$, $\mathfrak{m}\mathfrak{k}\mathfrak{t}\mathfrak{l}$ = "מִתְקַטֵּל"), but the Æthiopic seems to have retained the original

- vowel in its prefix \mathfrak{m} : *ma*, as $\mathfrak{m}\mathfrak{a}\mathfrak{m}\mathfrak{m}\mathfrak{c}\mathfrak{z}$: ($\mathfrak{m}\mathfrak{a}'\mathfrak{a}\mathfrak{m}\mathfrak{m}\mathfrak{c}\mathfrak{z}$) *oppressor* (חִמִּץ, חִמִּץ); $\mathfrak{m}\mathfrak{a}\mathfrak{w}\mathfrak{a}\mathfrak{n}\mathfrak{n}\mathfrak{e}\mathfrak{n}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{w}\mathfrak{a}\mathfrak{n}\mathfrak{n}\mathfrak{e}\mathfrak{n}$) *judge* (מְכַוֵּן); $\mathfrak{m}\mathfrak{a}\mathfrak{n}\mathfrak{a}\mathfrak{f}\mathfrak{e}\mathfrak{k}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{n}\mathfrak{a}\mathfrak{f}\mathfrak{e}\mathfrak{k}$) *sceptic, heretic* (מְנַאֲף); $\mathfrak{m}\mathfrak{a}\mathfrak{r}'\mathfrak{e}\mathfrak{d}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{r}'\mathfrak{e}\mathfrak{d}$) *causing to tremble, dreadful* (מְרַעֵד, מְרַעֵד); $\mathfrak{m}\mathfrak{a}\mathfrak{f}\mathfrak{r}\mathfrak{i}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{f}\mathfrak{r}\mathfrak{i}$) *fruitful* (מְפַרֵּה); $\mathfrak{m}\mathfrak{a}\mathfrak{s}\mathfrak{t}\mathfrak{a}\mathfrak{m}\mathfrak{h}\mathfrak{e}\mathfrak{r}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{s}\mathfrak{t}\mathfrak{a}\mathfrak{m}\mathfrak{h}\mathfrak{e}\mathfrak{r}$) *imploring mercy* (מְסַתְּחֵר); $\mathfrak{m}\mathfrak{a}\mathfrak{t}\mathfrak{a}\mathfrak{r}\mathfrak{g}\mathfrak{w}\mathfrak{e}\mathfrak{m}$: ($\mathfrak{m}\mathfrak{a}\mathfrak{t}\mathfrak{a}\mathfrak{r}\mathfrak{g}\mathfrak{w}\mathfrak{e}\mathfrak{m}$) *an interpreter* (מְתַרְגֵּם).

237. In the formation of verbal adjectives from verba mediæ C rad. geminatae, the rules laid down in § 120 are to be observed. Hence $\mathfrak{m}\mathfrak{a}\mathfrak{d}\mathfrak{d}$ becomes $\mathfrak{m}\mathfrak{a}\mathfrak{d}$ (see § 13, rem.); $\mathfrak{a}\mathfrak{s}\mathfrak{h}\mathfrak{d}$, $\mathfrak{a}\mathfrak{s}\mathfrak{h}\mathfrak{d}$; $\mathfrak{m}\mathfrak{u}\mathfrak{z}\mathfrak{l}$, $\mathfrak{m}\mathfrak{u}\mathfrak{z}\mathfrak{l}$; etc.

238. In the formation of verbal adjectives from the verba hêmzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write $\mathfrak{a}\mathfrak{a}\mathfrak{t}\mathfrak{r}$ for $\mathfrak{a}\mathfrak{a}\mathfrak{t}\mathfrak{r}$ (§ 135), $\mathfrak{s}\mathfrak{a}\mathfrak{i}\mathfrak{l}$ for $\mathfrak{s}\mathfrak{a}\mathfrak{i}\mathfrak{l}$ (§ 133), $\mathfrak{m}\mathfrak{a}\mathfrak{a}\mathfrak{t}\mathfrak{r}$ for $\mathfrak{m}\mathfrak{a}\mathfrak{a}\mathfrak{t}\mathfrak{r}$, $\mathfrak{l}\mathfrak{a}\mathfrak{i}\mathfrak{m}$ for $\mathfrak{l}\mathfrak{a}\mathfrak{i}\mathfrak{m}$, $\mathfrak{r}\mathfrak{a}\mathfrak{w}\mathfrak{f}$ for $\mathfrak{r}\mathfrak{a}\mathfrak{w}\mathfrak{f}$ or $\mathfrak{r}\mathfrak{a}\mathfrak{w}\mathfrak{f}$ (§ 133), $\mathfrak{m}\mathfrak{u}\mathfrak{a}\mathfrak{t}\mathfrak{r}$ for $\mathfrak{m}\mathfrak{u}\mathfrak{a}\mathfrak{t}\mathfrak{r}$ (§ 131).

- D REM. a. \mathfrak{h} preceded by $\mathfrak{k}\mathfrak{e}\mathfrak{s}\mathfrak{r}\mathfrak{a}$ becomes $\mathfrak{h}\mathfrak{a}\mathfrak{n}\mathfrak{i}$; as $\mathfrak{h}\mathfrak{a}\mathfrak{n}\mathfrak{i}$ for $\mathfrak{h}\mathfrak{a}\mathfrak{n}\mathfrak{i}$.

REM. b. Final hêmza, preceded by \mathfrak{i} and \mathfrak{u} , admits of assimilation; as $\mathfrak{r}\mathfrak{a}\mathfrak{d}\mathfrak{i}$ or $\mathfrak{r}\mathfrak{a}\mathfrak{d}\mathfrak{i}$, $\mathfrak{d}\mathfrak{r}\mathfrak{i}$ or $\mathfrak{d}\mathfrak{r}\mathfrak{i}$, $\mathfrak{m}\mathfrak{q}\mathfrak{r}\mathfrak{u}$ or $\mathfrak{m}\mathfrak{q}\mathfrak{r}\mathfrak{u}$. See § 17, b, rem. b.

239. In the formation of verbal adjectives from verba primæ rad. \mathfrak{y} , the rule laid down in § 147 must be observed; as $\mathfrak{m}\mathfrak{u}\mathfrak{s}\mathfrak{r}$ for $\mathfrak{m}\mathfrak{u}\mathfrak{s}\mathfrak{r}$.

240. In the nomina agentis of the first form of verba mediæ A rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of ا); as قَائِلٌ (for قَالٌ), سَائِرٌ (for سَارٌ), instead of قَاوِلٌ, سَايِرٌ.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as صَائِدٌ, عَاوِرٌ.

REM. b. The form قَائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָם for קָיָם), as شَائِكٌ for شَاكٌ, B in the phrase شَاكٌ السِّلَاحِ or شَائِكٌ السِّلَاحِ, *bristling with weapons*; مَاهٌ for مَائِهٌ, in the phrase مَاهٌ الْفَوَادِ or مَائِهٌ الْفَوَادِ, *water-hearted, cowardly, stupid*; هَارٌ feeble, for هَائِرٌ; لَاعٌ timid or greedy, for هَاعٌ; شَاهٌ sharp (of sight), for شَائِهٌ; سَاسٌ corroded or decayed (of a tooth), for سَائِسٌ; طَاعٌ obedient, for طَائِعٌ; طَافٌ going about, for طَائِفٌ; طَانٌ clayey, for طَائِنٌ*. Sometimes the second radical C is transposed; as شَاطٍ, جَالٍ, لَاعٍ, هَارٍ, مَاهِيٌ الْفَوَادِ, شَاكِيٌ السِّلَاحِ, لَاثٌ, شَاهٌ.

REM. c. In the form فَعُولٌ the medial و is usually changed into وُ; as نُووُمٌ, صُووُلٌ, قُووُلٌ, for نُوْوُلٌ, صُوُوْلٌ, قُوُوْلٌ.

241. In the nomina patientis of the first form of verba mediæ A rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُوْفٌ, for مَخُووْفٌ, from مَخُووْفٌ. The same thing takes place in verba mediæ rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kèsra, and, in consequence, the و production is into a ی; as مَبِيعٌ, instead of مَبُوْعٌ, from مَبِیْعٌ.

* [A poet even allows himself to say سَارَهَا for سَائِرَهَا (from سَيَّرَ); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A REM. The forms مَقْوُودٌ, مَصُورٌ, and مَدْوُوفٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزْيُوتٌ, مَذْيُونٌ, مَخْيُوطٌ, مَبْيُوعٌ, مَزْيُولٌ, مَكْيُوطٌ, مَبْيُوعٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ي, become by transposition فُعِيلٌ, and then pass into قِيلٌ, which is in its turn frequently shortened into قَيْلٌ. E.g. مَيِّتٌ or مَيِّتٌ, dead, for مَوِيَّتٌ, مَيِّوَّتٌ; [مَاتٌ] dependent for sustenance, for عَيُولٌ (عال)]; لَيِّنٌ or لَيِّنٌ, soft, easy, for لَيِّنٌ; (لَانٌ) لَيِّنٌ or هَيِّنٌ, easy, contemptible (هَوِيْنٌ); نَيِّفٌ or نَيِّفٌ, exceeding (نَوِيْفٌ); نَيْرٌ, bright (نَوِيْرٌ); سَيِّئٌ, wicked (سَوِيْءٌ); بَيِّنٌ, clear (بَيِّنٌ); خَيْرٌ, good (خَيْرٌ). The verb قَامَ has قَوِيْرٌ in the sense of straight, right, tall, and قَيِّمٌ in that of having charge of, managing.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَبَايِنٌ, مُتَبَايِنٌ, like يَبَايِنٌ, يَتَبَايِنٌ, and not مَبَائِنٌ, مُتَبَائِنٌ.

D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, b, β, and § 170). Verbal adjectives of the forms فَعُولٌ and فُعِيلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ hostile, an enemy, بَغِيٌّ a harlot, سَرِيٌّ generous, noble, صَبِيٌّ a boy, سَبِيٌّ captive, for عَدُوٌّ, بَغُوٌّ, سَرِيٌّ, صَبِيٌّ, سَبِيٌّ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fetha, the **و** and **ى** (which A is converted into **ى**) reject their vowel or tènwin, and assume the nature of the ĕlif maḵṣūra (§ 7, rem. b). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوَلَّى** for **مُوَلَّى**, **مُعْطَى** for **مُعْطَى** (**مُعْطُو**); (b) adjectives of the form **أَفْعُل**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **أَرَضَى** for **أَرَضَى** (**أَرَضُو**), **أَحْلَى** for **أَحْلَى** (**أَحْلُو**). Compare § 167, a, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

B

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E. g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَامٌ** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole C number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقَرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **تَمْرَةٌ** a fruit, from **تَمْرٌ** fruit; **تَمْرَةٌ** a date, from **تَمَرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبَنَةٌ** a straw, from **تَبَنٌ** straw*.

REM. α. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the **أَسْمَاءُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَمَكَةٌ** a dish of fish (ĕl-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **الَّتَاءُ لِلتَّخْصِصِ** (Zamahṣarī, *Fāḵ*, i. 331, 417, ii. 323. D. G.]

- A Examples of artificial or manufactured objects are very rare; e.g. *لِبْنَةٌ* or *لِبْنَةٌ* a brick, from *لَبِنٌ* or *لِبْنٌ* bricks; *سَفِينَةٌ* a ship or boat, from *سَفِينٌ* shipping, boats.

REM. b. Similar forms in Heb. are: *שִׁעָרָה*, *שִׁעָר*; *נִצָּחָה*, *נִצָּח*; *נִשְׁעָרָה*, *נִשְׁעָר*; *נִשְׁעָרָה*, *נִשְׁעָר*; *נִשְׁעָרָה*, *נִשְׁעָר*; *נִשְׁעָרָה*, *נִשְׁעָר*; *נִשְׁעָרָה*, *נִשְׁעָר*.

(β) *The Nomina Abundantiæ vel Multitudinis.*

- B 247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَةٌ*, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. *مَأْسَدَةٌ*, *مَذْبَعَةٌ*, *مَسْبَعَةٌ* a place abounding in lions (*أَسَدٌ*), wolves (*ذئبٌ*), beasts of prey (*سَبْعٌ*); *مَحْيَاةٌ* or *مَحَوَاةٌ*, *مَفْعَاةٌ*, a place abounding in snakes (*حَيَّةٌ*), vipers (*أَفْعَى*); *مَقْنَأَةٌ*, *مَبْطَخَةٌ*, a bed of melons (*بَطِيخٌ*), cucumbers (*قِثَّاءٌ*); *مَرْمَنَةٌ*, a place where pomegranates (*رَمَانٌ*) grow abundantly.

REM. a. From quadriliterals this formation is rare; as *مَعْقَرَةٌ*, *مَعْقَرَةٌ*, a place abounding in foxes (*عَقْرَبٌ*), scorpions (*عَقْرَبٌ*).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْضٌ*; as *مُجْعَلَةٌ*, *مُضَبَّةٌ* (a place) abounding in lizards (*ضَبٌّ*), black beetles (*جَعَلٌ*), *مُقْتَنَّةٌ* (a spot)

- D producing cucumbers. Similarly from quadriliterals, *مُعْقَرِبَةٌ*, *مُعْقَرِبَةٌ*, *مُورَنِيَّةٌ* (a place) abounding in foxes, scorpions, chameleons (*حُرْبَاءٌ*), hares. Also from XII. *مُعْلُولِيَّةٌ* (a spot) producing many trees.

REM. c. The use of nouns of the form *مَفْعَلَةٌ* to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as *أَوْلَادٌ مَجْنُونَةٌ مَبْخَلَةٌ* children are a cause

of cowardice and niggardliness (in their parents); *مَطِيبَةٌ*, *مَحْسَنَةٌ*, A
مَخْبِئَةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
مَجْلَبَةٌ *لِلسَّقَامِ* a cause of bringing on or producing disease;
جُكَاةٌ *مَقُودَةٌ إِلَى الْأَذَى* joking leads to annoyance; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, *أَسْمَاءُ الْوَعَاءِ*, have the same form as the nomina instrumenti (§ 228); e.g. *مِثْبَرٌ* a needle-case, from *إِبْرَةٌ* a needle; B
مِحْلَبٌ a milk-pail, from *حَلَبٌ* or *حَلِيبٌ* milk; *مِلْبَنٌ* a milk-pail, from *لَبَنٌ* milk, or a brick-mould, from *لَبْنَةٌ* a brick; *مِبوَنةٌ* a urinal, from *بَوْلٌ* urine; *مِبرَقةٌ* a spittoon, from *بُزَاقٌ* saliva.

REM. A very few take the form *مُفْعَلٌ* or *مُفْعَلَةٌ* (see § 228, rem.); as *مُدْهَنٌ* or *مُدْهَنَةٌ* an oil-jar, from *دُهْنٌ* oil; *مُحْرَضَةٌ* = *مِحْرَضَةٌ* a vessel for keeping *حُرْضٌ*, i.e. the plants from which alkali or potash is obtained; *مُكْحَلَةٌ* a phial for keeping *كحلٌ* or eye-salve C
(*كُحْلٌ*), to be carefully distinguished from *مِكْحَلٌ*, the *mīl* (*مِيلٌ*) or instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, *الْأَسْمَاءُ الْمُنْسُوبَةُ*, or simply *التَّسْبِاتُ* *الَّتِي* (relations), are formed by adding the termination *تِي* to the words D
from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. *أَرْضِيٌّ* earthly, from *أَرْضٌ* the earth; *شَمْسِيٌّ* solar, from *شَمْسٌ* the sun; *جَوِّيٌّ* aërial, from *جَوٌّ* the air, the sky; *حَسَنِيٌّ* descended from *el-Hasan* (*الْحَسَنُ*); *تَمِيمِيٌّ* belonging to the tribe of *Tēmīm* (*تَمِيمٌ*); *دِمَشْقِيٌّ* born or living at Damascus (*دِمَشْقٌ*);

- A **مِصْرِيّ** *Egyptian*, from **مِصْر** *Egypt*; **سَعْدِيّ** *a freedman of Sa'd* (سَعْد); **عِلْمِيّ** *scientific*, from **عِلْم** *knowledge, science*; **حِسِّيّ** *relating to sense* (حِس), *perceptible by one of the senses*; **عَقْلِيّ** *intellectual*, from **عَقْل** *the intellect*; **شَرْعِيّ** *legal, legitimate*, from **شَرْع** *the law*; **عُرْفِيّ** *according to common use and wont* (عُرْف); **قِيَاسِيّ** *according to analogy* (قِيَاس); **مَجُوسِيّ** *belonging to, or one of, the Magūs or fire-worshippers*
- B **مَالِكِيّ** *belonging to, or one of, the sect of Mālik* (مَالِك); **طَوِيلِيّ** from **طَوِيل** *long*; **خَيْرِيّ** from **خَيْر** *good*; **إِنِّيّ** from **إِنَّ** *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

- REM. b. The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.” [However, in such words as **أَخَوِيّ**, **خَارِجِيّ**, **أَحْمَرِيّ**, **دَوَارِيّ** the termination **ِيّ** has, according to some, a corroborative or intensifying force (لِتْمَبَالِغَةٍ). D. G.]
- C

- REM. c. This termination is common in Heb. (מִי, מִיָּה, f. מִיָּה and מִיָּה), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִכְרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረ.ሰ:** (ḥarrāsī) *a ploughman*, **መሐረ:** (mahḥārī) *compassionate*, from the obsolete **ሐረ.ሰ:** (= **ሐረ.ሰ:**, **ሐረ.ሰ:**) and **መሐረ:**; whilst **āwī** and **āy** are the usual relative terminations, as **መድራዊ:** (mēdrāwī) *terrestrial*, **ክርስቲያኖ:** (kröstiyānāwī) *Christian*, **አያ:** (‘aiyāwī) or **አያ:** (‘aiyāy) *like* (from **አ:** ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **ܐܝܝܐ**, in general use; as **ܡܝܝܐ** *Egyptian*, **ܡܝܝܐ** *eastern*.
- D

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals و and ی, and to the vocalisation. A

I. Changes of the Auxiliary Consonants.

251. The feminine terminations ـة, ـية, and ـية, are rejected ; as مَكَّة Mekkā, مَكِّيٌّ Makkī, أَبْصَرُ el-Başra, بَصْرِيٌّ Busrī; كُوفَةُ el-Kūfa, كُوفِيٌّ Kūfī; أَفْرِيقِيٌّ Afrīqī, صِقْلِيٌّ Sicily, صِقْلِيَّةٌ Sicily; مَلَطِيَّةٌ Malatya, مَلَطِيٌّ Malatya; أَفْرِيقِيَّةٌ Africa, أَفْرِيقِيٌّ Afrīqī; أَلْسَنَةُ the corpus of traditions relating to the ways and habits of Muḥammad, سَنِيٌّ; [شِيعِيٌّ the party of Alī, شِيعِيٌّ*]; أَلْقِبْلَةُ the kibla or direction of Mekkā, to which the Muslim turns in praying, قِبْلِيٌّ; كَوَّةٌ a window, كَوِّيٌّ; خَاصَّةٌ refined, خَاصِيٌّ; عَامَّةٌ vulgar, from أَلْخَاصَّةُ distinguished persons, the higher classes, and أَلْعَامَّةُ the common people, the vulgar; عِدَّةٌ a promise, عِدِّيٌّ; زَنَّةٌ weight, measure, زَنِيٌّ. B C

REM. In the case of nouns which, like عِدَّةٌ, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha; as شِيعَةٌ (from وَشَى), وَشَوِيٌّ, or وَشَوِيٌّ (on the second و see §§ 258 and foll.). The forms وَشِيٌّ [or وَشِيٌّ] are mentioned by the grammarians, and also the very irregular عِدَوِيٌّ from عِدَّةٌ, [and شِيعِيٌّ from شِيعَةٌ (Ḥammād in 'Anbārī's Nozhat el-'alibba 52. D. G.]. D

252. 1, (a) The feminine termination ـى is rejected in nouns that have four or more letters, besides the ـى; as حُبَارِيٌّ a bustard, حُبَارِيٌّ; جُمَادِيٌّ Ġumādī, the name of two months, جُمَادِيٌّ. (b) But if the nouns ending in ـى fem. have only three letters besides the

* [Lane has شِيعِيٌّ; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ی**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ی** is rejected; as **جَمَزَى** *a swift ass*, **جَمَزَى**; **بَرَدَى** *Baradā*, the name of a river, **بَرَدَى**. (β) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حَبْلَى** *pregnant*, **حَبْلَى** or **حَبْلَوَى**; **قُرْبَى** *relationship*, **دُنْيَوَى** or **دُنْيَى**; **قُرْبَوَى** or **قُرْبَى**; **دُنْيَوَى** or **دُنْيَى**.—
2, (a) The letter **ی** is likewise rejected in nouns that contain four or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call **أَلِفُ الْإِلْحَاقِ** or *the appended êlif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **ذِفْرَى** to give it the form of **دِرْهَمٌ**, **قُبَّوْبَاءٌ** to assimilate it to **قُرْطَاسٌ**); as **حَبْرَكَى** *a bug or tick*, **حَبْرَكَى**; **قَبْعَرَى** *a big, stout camel*, **قَبْعَرَى**; **بَاقِلَى** or **بَاقِلَى**, *the bean*, **بَاقِلَى** or **بَاقِلَى**. (b) But if such nouns have only three letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** *a sort of heath*, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** *a sort of shrub or small tree*, **أَرْطَوَى**.
- B
- C

REM. In 1, b, β, and 2 b, a third form is admissible, viz. **دُنْيَاوَى**, **عَلَقَاوَى**, **قُرْبَاوَى**, **حَبْلَاوَى**; but **دُنْيَاوَى**, with hêmza, is a vulgarism.

- D **253.** The terminations **يَـ** and **يَّةَـ** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْفَى**, **مَكِّيَ** (**جُعْفَى**, **مَكِّيَ**) *belonging to Mèkki, Gúfî*, names of men); **مَرْيَ** (**أَلْسَافِيَّ**) *belonging to Almería* (**أَلْمَرِيَّةَ**) in Spain; **إِسْكَندَرِيَّ** *a native of Alexandria* (**أَلْإِسْكَندَرِيَّةَ**). Similarly, from substantives like **كُرْسَى** *a chair, a seat*, and **بَرْدَى** *a bullrush*, the relative adjectives are **كُرْسِيَّ** and **بَرْدِيَّ**.

254. The plural terminations **ُونَ** and **َاتُ**, and the dual termi-

nation *اِنَان*, are rejected; as *اِثْنَان* *two*, *اِثْنِيّ* *relating to two, dualistic*; A
اَلْحَرَمَان *the two harams* (or sacred territories of Mèkka and el-Medina),
قَيْسَانِ *two men named Kais*, *قَيْسِيّ* *the Muslims*,
زَيْدُون *men of the name of Zèid*, *زَيْدِيّ* *women of the*
name of Hind, *هِنْدِيّ* *‘Arafāt*, the name of a place, *عَرَفِيّ*.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in *اِنَان* and *وُن*, as *عِمْرَان*, *Imrān*,
زَيْدُونِيّ *Zèidīn*, *زَيْدُون* *حَلِيلَانِيّ* *Halīlān*, *عِمْرَانِيّ*. B

REM. b. It is only in later times that such forms are possible
 as *عِشْرِيّ* *from عِشْرُون twenty*, instead of *عِشْرِيّ*; *مِئْنِيّ* *from*
مِئُون, plur. of *مِئَة a hundred*, for *مِئَوِيّ*; *اِثْنِيّ* *dualistic*, from
اِثْنَان two, instead of *ثَنَوِيّ* or *اِثْنِيّ*.

REM. c. Foreign names of towns, ending in *يُن*, sometimes
 change this termination in Arabic into *وُن*, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as *قَنْسَرِيّ* *Kinnèsrīn*, *قَنْسَرُون* *but قَنْسَرِيّ*;
يَبْرُون *Yèbrīn*, *نَصِيبِيّ* *Nisibis*, *نَصِيبُون* *but نَصِيبِيّ*,
يَبْرِيّ *but يَبْرُون*.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. *اَلْبَحْرِيّ* *الْبَحْرِيّ*, *دَارَانِيّ* *دَارِيَا*, D
اِصْطَخَرِيّ *اِصْطَخَر*, *رَازِيّ* *الرّي*, *بَغْوِيّ* *بَغْشُور*, *حَارِيّ*;
سِجِسْتَانِيّ *سِجِسْتَان*, *قَرَوِيّ* *اَلْقَيْرَوَان*, *مَرَوَزِيّ* *مَرُو* (اَلشَّاهُجَان)
اَذْرَبِجَانِيّ *طَبْرِانِيّ*, *طَبْرِية* *Tiberias*, *طَبْرِيّ* *طَبْرِسْتَان*, *لَرِيّ* *لَرِسْتَان*,
مَرَوِيّ *اِصْطَخَرِيّ* *حَمِيرِيّ*. We may, however, use *اَذْرَبِيّ* or *اَذْرِيّ*,
حَرْنَانِيّ or *حَرَانِيّ* *حَرَان*.—*سِجِسْتَانِيّ* *قَيْرَوَانِيّ*.

- A دَرَابَجَرْدُ or دَرَابَجَرْدُ has دَرَاوَرْدِي , as well as the regular formation ;
[مَانِي *Manes* makes مَنَانِي , مَنَوِي and مَانِي . D. G.]

- REM. e. Quite peculiar are: تِهَامِي (with the art. التَّهَامِي), fem. تِهَامِيَّة , from تِهَامَةٌ , *Tihāma*; شَامِي (with the art. الشَّامِي), fem. شَامِيَّة , from الشَّامُ *Syria*; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة , from الْيَمَنُ *el-Yèmen*; instead of تِهَامِي , شَامِي , and يَمِنِي , which are also used. The forms تِهَامِي , شَامِي , and يَمَانِي likewise occur. Comp. the words رَبَاع and ثَمَان (شَنَاحِي = شَنَاح).
- B

255. The letter ي in words of the forms فُعَيْلَةٌ and فَعِيلَةٌ , when not derived from verba mediæ rad. geminatæ or infirmæ (و or ي), is rejected, the kèsra of فُعَيْلَةٌ being at the same time changed into fetha* ;
- C as فَرِيضَةٌ a statute, فَرَضِي ; جَزِيرَةٌ an island, or الْجَزِيرَةُ *Mesopotamia*, جَزَرِي ; صَبِيْعَةٌ , جُهَيْنَةٌ ; سَفِينَةٌ a ship, سَفِنِي ; مَدِينَةٌ *el-Medīna*, جَزَرِي ; صَبِيْعَةٌ , جُهَيْنَةٌ . But, if they come from verba mediæ rad. geminatæ or mediæ و vel ي , they remain unchanged; as حَقِيقَةٌ reality, حَقِيقِي ; حَدِيدَةٌ a piece of iron, an iron tool, حَدِيدِي ; قَلِيلَةٌ a small jug, قَلِيلِي .—In the forms فُعَيْل and فَعِيل , the ي is rejected only when
- D the third consonant of the radical is و or ي ; as عَدِي , غَنِي (tribes), عَدَوِي , غَنَوِي ; عَلِي , قُصِي (men), عَلَوِي , قُصَوِي . Otherwise it remains unchanged, as تَمِيم (a tribe), تَمِيمِي ; عَقِيل (a man), عَقِيلِي ; زَبِيد (a town), زَبِيدِي ; نُمَيْر (tribes), نُمَيْرِي , عُقَيْلِي .

* [According to Zamahsārī, *Faḥḥ* i. 160 the same thing happens to the و of the form فُعُولَةٌ , as in شَنَائِي (شَنَائِي) from شَنَوَةٌ , غَضَبِي from غَضَبَةٌ . Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawēh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from
 مَدَنِيٌّ *belonging to el-Medīna*), جَزِيرِيٌّ *belonging to Algeziras in*
 Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*); عَمِيرِيٌّ, سَلِيمِيٌّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيٌّ from خُرَيْبَةٌ (a place); قُرَيْشِيٌّ,
 ثَقِيفِيٌّ, عَتِيقِيٌّ; قُفَيْمِيٌّ, هُدَلِيٌّ, قُرَشِيٌّ (tribes), فُقَيْمِيٌّ, سَلِيمِيٌّ, هُدَلِيٌّ
 (tribes), ثَقَفِيٌّ, عَتَقِيٌّ; خَرِيفٌ *autumn*, خَرَفِيٌّ.—نَبِيٌّ, a prophet, B
 makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

REM. b. Words of the form فَعِيلٌ (for فَعِيلٌ, § 242) from radicals
 mediae و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form فَيْلٌ; as سَيِّدٌ *a lord or master*,
 طَيِّبٌ *good*, سَيِّدِيٌّ. But طَيٌّ (a tribe) has طَائِيٌّ.—The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أُسَيْدٌ, dimin. of أَسَدٌ, *black*, أُسَيْدِيٌّ; حَمِيرٌ, dimin. of حِمَارٌ, C
an ass, حَمِيرِيٌّ. [But أُسَيْدٌ as a tribal name has أُسَيْدِيٌّ.]

256. The ي productionis of the nomen patientis in verba tertiae
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa; as مَرْمُوءٌ *thrown*, مَرْمُويٌّ. But
 many grammarians prefer to reject both the ي productionis and the
 radical ي, so that the relative adjective coincides in form with the
 nomen patientis, مَرْمُوءٌ.

D

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from
 verba tertiae و (§ 244), is rejected, and the second radical takes fèṭḥa
 instead of ḍamma; as عَدَوَةٌ, *a female enemy*, عَدَوِيٌّ. Many, however,
 form عَدَوِيٌّ from both عَدُوٌّ and عَدَوَةٌ.

A

II. *Changes of the Final Radicals و and ی.*

258. The *êlif makṣūra* (ا or ی, § 7, rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination *ي*; as *فَتَى* a youth, *فَتَوَى*; *رَحَى* a mill, *رَحَوَى*; *عَصَا* a staff, *عَصَوَى*; *قَدَى* a mote, *قَدَوَى*. But if the noun has *four* letters, the final *ی* (ا does not occur in such words in good Arabic) may either be changed

B

into و, which is the better form, or be rejected; as *أَعشى* *purblind*, *أَعشَوَى*; *مَلهى* *play*, or *مَلهى* a musical instrument, *مَلهَوَى* or *مَلهى*; *مَعنى* *meaning*, *مَعنَوَى* or *مَعنى*. If the noun contains *five* or more

letters, the *ی* is always rejected; as *مُصطفى* *chosen*, *مُصطفى*.—The same rules apply to the final *ی* of radicals *tertiæ* و et ی, which falls away in some nouns after *kèra* (see § 167, *b*, β); but it must be borne in mind that the missing *ی* is to be counted as one of the letters

C

of the word, and also, if it be changed into و, that the *kèra* always becomes *fèṭha*. E.g. *عمى* (for *عمى*) *blind*, *عمَوَى*; *شجى* (for *شجى*) *sorrowful*, *شجَوَى*; *قاضى* (for *قاضى*) a judge, *قاضى* (which is the preferable form) or *قاضَوَى*; *معتدى* (for *معتدى*) *مُعتَدٍ*; *مشتري* (for *مشتري*) *مُشْتَرٍ*, *مُستعلٍ* (for *مُستعلٍ*) *مُستَعِلٍ*, *مُستعلٍ* (for *مُستعلٍ*) *مُستَعِلٍ*.

REM. *a*. The addition of the feminine termination ة does not

D

affect the rule of formation; as *دَوَاة* an inkhorn or writing-case, *دَوَوَى* one who carries an inkhorn; *حَمَاة* *Hamā* (حَمَات), *حمَوَى*; *الشراة*, a district in Palestine, *شَرَوَى*; *مِرْقَاة* a ladder, *مِرْقَوَى*; *حَانِة* a wine-shop, *حَانَوَى* or *حَانَى* a vintner.

REM. *b*. Such forms as *دَوَاتى* for *دَوَوَى*, *مَعنَوَى* for *مَعنَوَى*, and *مُصطفَى* for *مُصطفى*, are modern and corrupt.

259. The hèmza of the termination ـَـا (the *êlif mèmdu*, § 23, A rem. a), is always changed into و ; as عَذْرَآءٌ a virgin, أَبْيَضَآءٌ (a town in Persia), بَيْضَاوِيٌّ ; خُنْفَسَآءٌ the black beetle, خُنْفَسَاوِيٌّ ; زَكَرِيَّآءٌ Zachariah, زَكَرِيَّآوِيٌّ . But in the termination ـَـا , whether the hèmza be sprung from an original radical و or ي , or be not a radical but merely the so-called $\text{هَمْزَةُ الْإِلْحَاقِ}$ (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into و ; as تَآءٌ the letter B كِسَائِيٌّ , رِدَائِيٌّ , تَأَائِيٌّ , كِسَاءٌ a robe, سَمَاءٌ the heaven, رِدَائِيٌّ , تَأَائِيٌّ , كِسَائِيٌّ , or تَاوِيٌّ ; عَلْبَآءٌ a large sinew in the neck, حَرْبَآءٌ a male chameleon, بَاقِلَآءٌ the bean, عَلْبَائِيٌّ , حَرْبَائِيٌّ , بَاقِلَائِيٌّ , or عَلْبَاوِيٌّ . On the contrary, if the hèmza be an original أ , it always remains unaltered; as قُرَآءٌ (rad. قَرَّأَ).

REM. The termination ـَـا is very rarely dropped in proper C names; as حَرُورَآءٌ , جَلُورَآءٌ (places), حَرُورِيٌّ , جَلُورِيٌّ .—In a few cases too the letter ن is substituted for the hèmza; as رَوْحَانِيٌّ (a place), رَوْحَانِيٌّ ; بَهْرَآءٌ (a tribe), بَهْرَانِيٌّ ; صَنْعَآءٌ (a city in el-Yèmen), صَنْعَانِيٌّ ; with which compare the Hebrew forms נִשְׁלָה , נִשְׁלָה , from נִשְׁלָה .

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ , أَخٌ , حَمٌّ , لِئَةٌ , etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و , whether it was originally ي or not. E.g. أَبٌ (for أَبَوَانِ , dual) a father, أَبَوِيٌّ ; أَخٌ (for أَخَوَانِ , du.) a brother, أَخَوِيٌّ ; حَمٌّ (for حَمَو) a husband's father or brother, حَمَوِيٌّ ;

twist or turn, لَوَوِيٌّ; حَيَّةٌ a snake, حَيَوِيٌّ.—In words of the form A فُعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيٌّ; but final ي is changed into hêmza, as سِقَايَةٌ a drinking-vessel, سِقَايِيٌّ, عَظَايَةٌ a sort of lizard, عَظَايِيٌّ.—Words of the form آيَةٌ a sign, ثَايَةٌ a place where cattle, etc., رَايَةٌ a banner, make آيِيٌّ, آيِيٌّ, or آوِيٌّ, etc.

REM. a. بَدْوٌ, a desert, makes irregularly بَدَوِيٌّ (instead of B بَدَوِيٌّ) an inhabitant of the desert, a Bèdawī.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيلٌ, etc. from verba tertiæ rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنَوِيٌّ: غَنَوِيَّةٌ (a town), قُصَوِيٌّ, قُصَوِيَّةٌ; أُمِيَّةٌ (a man's name), أُمَوِيٌّ (rarely أُمِيٌّ and, though very incorrectly, أُمَوِيٌّ). See §§ 255–6.

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fèthā; as مَلِكٌ a king, مَلِكِيٌّ; كَبِدٌ the liver, كَبِدِيٌّ; شَقَرِيٌّ (tribes), شَقَرَةٌ (a tribe), صَدَفِيٌّ, صَدَفِيَّةٌ (tribes), أَلْثَمَرُ, أَلْثَمَرِيٌّ. So also in فَعِلٌ, as دَوَلِيٌّ (a tribe), دَوْلِيٌّ. But in فَعِلٌ, the kèsra may be retained, as إِبِلِيٌّ camels, إِبِلِيٌّ or إِبِلِيٌّ.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of el-Medina) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَذْرَعَاتُ makes أَذْرَعِيٌّ; مَنَبِجُ and مَنَبِجَانِيٌّ, as well as مَنَبِجِيٌّ.

- A **263.** Kèsra or damma of the penultimate consonant is changed into fèṭḥa in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و; as جَزَرِيّ, الْجَزِيرَةُ, غَنِيّ, غَنِيّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيّ from أَلْبَصْرَةُ, حَرَمِيّ from الْحَرَمُ the sacred territory of Mèkka, ذَهْرِيّ from ذَهْر time, إِمْسِيّ from أَمْس yesterday, a grammar can take no account.
- B

- 264.** If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِيّ) or (تَرْكِيبٌ إِسْنَادِيّ), as تَأَبَّطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيّ, mixed compound) as مَعْدِيكَرِبُ, a man's name, بَعْلَبَكَا, قَالَبَكَا, the towns of Ba'albèk and Kālīkalā,—then the second word is omitted, and the termination يّ appended to the first; as مَعْدِيّ, بَرَقِيّ, تَأَبَّطِيّ, قَالَيّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبُ father, ابْنُ son, أُمُّ mother, or بِنْتُ daughter, it is rejected, and يّ appended to the governed word; as أَبُو بَكْرِيّ; ابْنُ الزُّبَيْرِ; أَرْزَقِيّ, ابْنُ الْأَزْرَقِ; بَيْهَسِيّ, أَبُو بَيْهَسَ; حَنْفِيّ, أَبُو حَنِيفَةَ زَيْبَرِيّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as
- D

* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat*.

in *غُلَامٌ حُسَيْنٌ*, the slave of *Hosèin*,—the first word is rejected, and A the second takes *حُسَيْنِيَّ*; as *حُسَيْنِيَّ*. (b) But if the idea of definiteness is no longer present to the mind of the speaker, then: (α) in cases where no uncertainty can arise as to the person intended, *حُسَيْنِيَّ* is attached to the first word, and the second is omitted; as *فَخُرَّ الدِّينُ*, *عَبِيدِيَّ*, *عَبِيدُ اللَّهِ*; *نِظَامِيَّ*, *نِظَامُ الْمَلِكِ*; *تَقْوِيَّ*, *تَقِيُّ الدِّينِ*; *فَخَرِيَّ*; *تَيْمِيَّ*, *تَيْمُ اللَّاتِ*; *أَنْفِيَّ*, (Camel's-nose, nickname of a man), *أَنْفُ النَّاقَةِ*; B *عَبْدِيَّ*, *عَبْدُ الْقَيْسِ*; *مَرْءِيَّ* or *إِمْرِيَّ*, *إِمْرُ الْقَيْسِ*; *سَعْدِيَّ*, *سَعْدُ الْعَشِيرَةِ*; [*وَادِيَّ*, *وَادِي الْقَرْيَةِ*]; but (β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as *وَادِيَّ*, *مَنْافِيَّ*, *عَبْدُ مَنْافٍ*; *أَشْهَلِيَّ*, *عَبْدُ الْأَشْهَلِ*; *مُطَلِبِيَّ*, *عَبْدُ الْمُطَلِبِ*; *أَزْدِيَّ*, *أَزْدُ شَوْءَةَ*. *حِجَارِيَّ*, *Guadalaxara* in Spain, makes *شَوْءَاتِيَّ* or *شَوْئِيَّ* (from the assimilated form *شَوْءَةَ*).

REM. a. In the case of the *مَرْكَبَاتُ مَرْجِيَّةَ*, some allow a C double formation, from both parts of the word; e.g. from *رَامَهُرْمُزُ*, *رَامِيَّ هُرْمُزِيَّ*. In later times it became very common to form the *nisba* from the whole compound word, as *بَعْلَبَكِيَّ*, *رَامَهُرْمُزِيَّ*; and this license was extended to innumerable names which fall under the class B. For example: from *بَيْتُ سَوَانِيَّ*, with the article *الْبَيْتُ سَوَانِيَّ*; from *تَلُّ عُنْكَرَا* and *تَلُّ مَنَسَ* and D *تَلْعُنْكَرِيَّ*, *تَلُّ مَنَسَ*; from *عَيْنُ زَرْبِيَّ*, *عَيْنُ زَرْبِيَّ*; from *دَارُ الْقُطْنِ*; *دَارْقُطْنِيَّ*; from *دَيْرُ عَاقُولِيَّ*, *دَيْرُ عَاقُولِيَّ*; from *نَهْرُ تِيرِيَّ*, *نَهْرُ تِيرِيَّ*; from *مَرْوُ الرُّودِ*, *مَرْوُ الرُّودِ*; from *وَادِيَّ آشِيَّ*, *Guadix* in Spain, *وَادِيَّ آشِيَّ*; from *تَاجُ مُلْكِيَّ*, *تَاجُ الْمَلِكِ*; *عَبْدُ الْمَلِكِ*. To this stage of the language, too, belong such words as *ذُو النَّوْنِ* from *ذُنُونِيَّ* (a

- A family in Spain); *أَبُو مَالِكٍ* from *بُومَالِكِيٍّ*; *بَلْعَدَوِيَّةٌ* [a woman of the *Bènū 'Adī* (§ 21, c, footn.)]; *بُوجِدِيٍّ* an *ignoramus* (Fr. *abécédaire*), from *أَبْجَد* 'abuġed, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. *حَضْرَمَوْتُ* from *حَضْرَمِيٍّ* *Hadramant*; *عَبْدَرِيٍّ*

- B from *عَبْدُ الدَّارِ* (a family in Mēkka); *عَبْقَسِيٍّ* from *عَبْدُ الْقَيْسِ* (a tribe); *رَأْسُ عَيْنٍ* from *رَسْعَنِيٍّ* (a tribe); *عَبْدُ شَمْسٍ* from *عَبْشَمِيٍّ* (a tribe); *شُبْرِيٍّ* from *شُرْبَلَالِيٍّ* (a village in Egypt); *أَلطَّبَرَحَزِيٍّ*, the name of a poet, whose mother was from *طَبْرِسْتَان*, and his father from *خَوَارَزْم*.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e.g. *فَرَضِيٍّ* acquainted with the divine institutions, from *فَرِيضَةٌ*, plur. *فَرَائِضُ*; *حَصِيرِيٍّ* a seller of mats, from *حَصِيرٌ*, plur. *حُصَرٌ*; *صَحْفِيٍّ* one who makes mistakes in reading manuscript, also a learner or student, from *صَحِيفَةٌ* a written sheet, a letter, a book, plur. *صُحُفٌ* or *صَحَائِفٌ*. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e.g. *أَنْمَارِيٍّ* (plur. of *أَنْمَرٌ* a leopard) the tribe of 'Anmār, *كِلَابِيٍّ* (plur. of *كَلْبٌ* a dog), the tribe of *Kilāb*, *كِلَابِيٍّ*; *هَوَازِنُ* (a tribe), *مَعَاظِرِيٍّ* (a tribe), *أَلْمَدَائِنُ* (the name of a city, *Ctesiphon*, properly the plur. of *مَدِينَةٌ*), *مَدَائِنِيٍّ*, *أَلْأَنْصَارُ* the *Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, *أَلْأَوْسُ*, and *el-Hazraġ*, *أَلْخَزْرَجُ*, at *el-Medina*), *أَنْصَارِيٍّ*; *أَلْأَعْرَابُ* the *Arabs of the desert*,

أَعْرَابِيٌّ [الْأَحْلَافُ] *the confederate tribes*, أَحْلَافِيٌّ, as 'Omar is called in a A tradition ; أَبْنَاءُ [الْأَبْنَاءُ] *the Persian colonists in el-Yemèn*, أَبْنَائِيٌّ. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطُ (plur. of نَمَطٌ) *rugs*, أَنْمَاطِيٌّ *a maker or seller of rugs*; كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; حُصُرٌ (plur. of حَصِيرٌ) *mats*, حُصْرِيٌّ *a maker or seller of mats*; قَوَارِيرٌ (plur. of قَارُورَةٌ) *glass bottles*, قَوَارِيرِيٌّ *a dealer in B bottles*; مَنَاحِلٌ (plur. of مَنخَلٌ) *sieves*, مَنَاحِلِيٌّ *a maker or seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; مَشَاعِلِيٌّ *a bearer of the cresset called مَشْعَلَةٌ*; خَرَائِطُ (plur. of خَرِيطَةٌ) *pouches or bags*, خَرَائِطِيٌّ *one who makes or sells them*; جَرَائِحُ (pl. of جَرِيحَةٌ) *wounds*, جَرَائِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from C His essential nature*; فَرَاضِيٌّ = فَرَضِيٌّ; صَحْفِيٌّ = صَحْفِيٌّ.—Similar forms in Syriac, of early date, are نَعْبَاٌ, *belonging to women*, from نَعْبَا, plur. of نَعْبَا, *a woman*, and صَهْنَبَاٌ from صَهْنَبَا, plur. of صَهْنَبَا.

266. Biliteral particles may double their second consonant or not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّيٌّ or كَمِيٌّ; لَمْ *not*, لَمِّيٌّ or لَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوْ *if*, لَوِيٌّ; or else a fêṭha is inserted between the two wāws, as لَوَوِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيْ *that*, كَيَوِيٌّ; فِي *in*,

A **فَيَوِيَّ**. If the second letter be a quiescent *êlif*, there is inserted between it and the termination **يَ** a *hêmza*, which may be changed into a *و*; as **لَا** not, **لَاءَيَّ** or **لَاوِيَّ**. The pronoun **مَا** *what?* forms **مَائِيَّ** and **مَاهِيَّ**.

267. We have seen above (§§ 231, 232) that the termination **انْ** or **انَ** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given,

B as **تِيَّهَانْ** *daring, reckless*; **صِيَّتَانْ** or **صِيَّتَانْ**, *strong, robust*; **جَلْبَانْ** *clamorous, vociferous*; **إِنْفِخَانْ** *corpulent*; **أُسْحَلَانْ** or **مُسْحَلَانْ** *tall or straight-haired*; **مَلَكْعَانْ** *vile, sordid*; **كُذْبُذْبَانْ** and **مَكْذَبَانْ** or **مَكْذَبَانَة**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **انِيَّ**, as the grammarians say, **لِتَأْكِيدِ** *لِتَأْكِيدِ*, *to strengthen the relation*; e.g. from **مَنْظَرْ**, *aspect, appearance*,

C the ordinary *nisba* is **مَنْظَرِيَّ**, but **مَنْظَرَانِيَّ** is = **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **لِحْيَانِيَّ** (**شَعْرْ**) *having much or long hair*; **رَقَبَانِيَّ** (**جُمَّة**) *having a long beard*; **جُمَانِيَّ** (**لَحِيَّة**) *having a large head of hair*; **إِنْفِخَانِيَّ** (**جِسْمْ**) *large in the body*; **أُسْحَلَانِيَّ** (**رَقَبَة**) *bull-necked*; **مُسْحَلَانِيَّ** (**جِسْمْ**) *corpulent*; **إِسْحَلَانِيَّ** *tall or long-bearded*; **مُسْحَلَانِيَّ** *tall or straight-haired*; **نَفْسَانِيَّ** (**حَوْصَلَة**) *having a large crop or craw*; **صَيْدَلَانِيَّ** (**نَفْسْ**) *smiting with the evil eye* (from **نَفْسْ** in the sense of *eye*), or **صَيْدَنَانِيَّ** *a drugseller* (from original **صَنْدَلَانِيَّ** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِيَّ** *a fruiterer*, **بَاقِلَانِيَّ** *one who sells beans*, **بَاقِلَانِيَّ** or **بَاقِلَانِيَّ**, *one who sells sesame*, instead of **فَاكِهِيَّ**, **بَاقِلِيَّ**, **فَاكِهِيَّ** or

بَاقِلَاوِيٌّ, and سُمُومِيٌّ ; جَوَانِيٌّ inner, interior, private, بَرَانِيٌّ outward, A external, public ; فُوقَانِيٌّ upper, تَحْتَانِيٌّ lower ; رُوحَانِيٌّ spiritual (ذَهْدَلْب), جَسَدَانِيٌّ corporeal, (لُصْعَلْب), رَبَّانِيٌّ learned and devout (رَبَّانِيٌّ) relating to light, نُورَانِيٌّ relating to light, رَبَّانِيٌّ learned and devout (رَبَّانِيٌّ).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فَعَالِيٌّ ; as رُؤَاسِيٌّ having a B large head ; اُذْنَانِيٌّ, اُنْفَانِيٌّ, عَضَادِيٌّ, having a large or long nose, ears, arms ; اَيَارِيٌّ, سَتَاهِيٌّ. Another rare form is exemplified by شَدَقْمَرٌ and اَسْتَهْ = اَشْدَقُ = سَتَهْمُ.

(ε) *The Abstract Nouns of Quality, اَسْمَاءُ الْكَفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic C as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself ; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. اَلْاِلَهِيَّةُ [and اَلْاِلَهَانِيَّةُ D. G.] the divine nature, Godhead (اَللّٰهُ God) ; اِنْسَانِيَّةُ humanity (اِنْسَانٌ a human being) ; اَلرَّبُّوبِيَّةُ Lordship, Godhead (اَلرَّبُّ) ; وَصْفِيَّةُ, اِسْمِيَّةُ, D substantivity, adjectivity, from اِسْمٌ, a substantive, and وَصْفٌ, an adjective ; اَمْكِنِيَّةُ the belonging to the fully-inflected class (مُتَمَكِّنٌ اَمْكِنٌ) of nouns ; مَاهِيَّةُ substance, quiddity (مَا what ?) ; مَائِيَّةُ wateriness (مَاءٌ water) ; جَمْعِيَّةُ totality ; شَاعِرِيَّةُ what constitutes the being a poet, the poetic mind or temperament ; مَفْهُومِيَّةُ the capability of being understood, intelligibility ; اَلْحَنْفِيَّةُ what constitutes being a *Hanefite*, the school of

A *the Hanēfites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination *وْت*, borrowed from the Aramaic *ܐܘܬܐ*, is similarly employed; as *لَاهُوتُ* *divinity*, (كَلَامُوت), *humanity* (اِنْعَمَوت), *kingdom* (مَلِكُوت), *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ξ) *The Diminutive.*

269. The diminutive, *الْإِسْمُ الْمَصْغَرُ* or *التَّصْغِيرُ*, and *الْإِسْمُ الْمَحْقَرُ* or *التَّكْصِيرُ*, when formed from a *trilateral* noun (*الْإِسْمُ الْمَكْبَرُ* or *التَّكْبِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ* *a man*, *رَجَيْلٌ*; *كَلْبٌ* *a dog*, *كَلَيْبٌ*; *عَمْرُو* (*Amr* (a man's name), *عَمِيرٌ*; *جَبَلٌ* *a hill*, *جَبَيْلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* *a scorpion*, *أَرْطَى* *a kind of tree*, *أَرْطِيْ* (for *أَرْطَيْ*). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعِيلٌ*; as *عُصْفُورٌ* *a sparrow*, *عُصْفَيْفِيرٌ*; *مِفْتَاحٌ* *a key*, *مِفْطَيْيْحٌ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *أَبِيٌّ*, *أَخِيٌّ*, *بَنِيٌّ*) or contempt (as *عَدِيٌّ*), and even enhancement (*لِلتَّعْظِيمِ*, as *دُوَيْبِيَّةٌ* *a great misfortune*, *صَدِيقٌ* *a terrible year of drought or dearth*, *خَيْرٌ* *the very best*, *صَدِيقٌ* *a special friend*), [*الدَّهِيْمَاءُ* *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* *blue*, *أَزْرَيْقٌ*; *مِعْطَفٌ* *a mantle*, *مِعْطَيْفٌ*. See however § 283.

REM. c. The first syllable of the form **فَعِيلٌ** is occasionally A pronounced with kèsra instead of damma, when the second radical of the primitive is **ی**; as **نَيْيَبٌ**, **شَيْيَخٌ**, **بَيْيْتُ**, for **نَيْبٌ**, **شَيْخٌ**, **بَيْتٌ**, **شَيْءٌ**, **نَيْبٌ**, from **بَيْتٌ**, **شَيْءٌ**, and **نَابٌ** (for **نَيْبٌ**).

REM. d. Traces of this diminutive form in Aramaic are **ܠܥܝܝܬܐ**, **ܠܡܝܬܐ**, a youth (**غُلَامٌ**, from **غَلِمٌ**), and **ܠܡܝܬܐ** a fawn (**غَزَالٌ**, from **غَزَلٌ**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**صَغِيرٌ**), **בְּלִיטָה** a band of fugitives, **נְפִיפון** the cerastes, a sort of snake (**سَف**), and **אַמְיִנּוֹן** (from **אַמְנּוֹן**, a con- B temptuous diminutive, like **אַלְאֲחִיֵּל**). If so, the vowel **יִ** must be regarded as a weakening of **יִ** (orig. **יִ**), like **גְּלִיטָה** for **גְּלִיטָה** (**גְּלִיטָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيفَةٌ**, the diminutive of **قَفَّةٌ**, a basket, is sounded *k'fifè* or *g'fifè*,—in post-biblical Hebrew **קִפְיָה** and **קִפְיָה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **הַ**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **قَبِيلٌ** a little before, **بُعِيدٌ** a little after, **فَوْقٌ** a little above, **دُونٌ** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **جُمِيلٌ**, a kind of small bird, **كُمَيْتٌ** a bay horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive **فَعِيلٌ** is commonly formed from the first four, and the rest are rejected; as **سَفَرَجَلٌ** a quince,

ى may be inserted immediately before the last letter ; as سُفَيْرِجٌ, A
عُنَيْكِبٌ, مُكَيْمِلٌ, and the like.

271. The feminine terminations ىَـ, ىِـ, and ِـ; the relative termination ِىِـ; the ending َـان in adjectives of which the feminine is فَعْلَى, and in proper names ; the dual and plural terminations َـان, َـون, and َـات ; and the second syllable of the plural form أَفْعَالٌ ; are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ a castle, قَلِيعَةٌ ; طَلْحَةٌ (a man's name), طَلِيحَةٌ ; مَسْلَمَةٌ (a man's name), مَسِيلَمَةٌ ; حَبْلَى pregnant, حَبِيلَى ; سَلَمَى (a woman's name), سَلِمَى (from a place called عَمْقُرٌ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبْقَرِيٌّ ; حَمْرَاءٌ red, حَمِيرَاءٌ ; بَصْرِيٌّ belonging to *el-Baṣra*, بُصَيْرِيٌّ ; سَكَرَانُ (fem. سَكَرَى) drunken, C سَكِيرَانُ ; سَلَمَانُ (a man's name), سَلِيمَانُ ; مُسْلِمَانِ two Muslims, مُسْلِمُونَ Muslims, مُسْلِمَاتٌ Muslim women, مُسْلِمَاتٌ camels, أَصْحَابٌ companions, أَلْفَاظٌ words, أَبْيَاتٌ verses, أُجَيْمَالٌ, أُصِيحَابٌ, أُلْفَاظٌ, أُبْيَاتٌ.

REM. a. The fem. ىِـ is rejected, when the noun consists of five letters, the third of which is strong, or of more than five ; as D قَرْقَرَى the back, قُرَيْقُرٌ ; لُغَيْزَى a riddle, لُغَيْغِيزٌ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ىِـ, may be omitted ; as حَبَارَى a bustard, حَبِيرَى or حَبِيرٌ (for حَبِيرٌ).

REM. b. Other plurals, besides أَفْعَالٌ, of the class called جُمُوعُ الْقَلَّةِ (see § 307) form their diminutives regularly ; viz. أَفْعَلٌ, as غُلَيْمَةٌ boys, slaves, غُلَمَةٌ ; وَلَدَةٌ children, وَلَدَةٌ, فَعْلَةٌ, as

- A أَكْلَبُ *dogs*, أَكْلَبُ; أَضْلَعُ *ribs*, أَضْلَعُ; and أَفْعَلَةٌ as أَجْرَبَةٌ *bags*, أَصِيَّةٌ; أَغْلِمَةٌ *boys, slaves*, أَغْلِمَةٌ; أَعْمِدَةٌ *pillars*, أَعْمِدَةٌ; أَصِيَّةٌ *children*, أَصِيَّةٌ. In regard to the جُمُوعُ الْكَثَرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شُوَيْعِرٌ (see § 277); دُورٌ *houses*, دَوِيرَاتٌ, from دَوِيرٌ (see § 274). Or we may have recourse to the قَلَّةُ, if such exist; e.g. فُتَيَّانٌ *youths*, فُتَيَّانٌ, from فُتَيَّانٌ, or فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّاءٌ *base fellows*, أَذِلَّاءٌ, from أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B

272. The termination *ان* in *triliteral* nouns, of which the feminine is *not* فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِلٌ; as شَيْطَانٌ *power, a sultan*, سُلَيْطَانٌ; سُرْحَانٌ *a wolf*, سُرْحَانٌ; رَوْحِيحٌ *a devil*, رَوْحِيحٌ; رِيحَانٌ *sweet basil*, رِيحَانٌ.
- C

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللَّهِ, 'Abdu 'llāh, عَبِيدُ اللَّهِ, 'Obèidu 'llāh; مَعْدِيكَرْبُ, مَعْدِيكَرْبُ; حَضِرَمَوْتُ, حَضِرَمَوْتُ; بَعْلَبَكْ, بَعْلَبَكْ.
- D

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هُنْدٌ (a woman's name), هُنَيْدَةٌ; شَمْسٌ *the sun*, شَمَيْسَةٌ; دَارٌ *a house*, دَوِيرَةٌ; سِنٌ *a tooth*, سَنِينَةٌ; إِبِلٌ *camels*, إِبِلَةٌ; غَنَمٌ *a flock of sheep* or *goats*, غَنِيْمَةٌ; عَيْنٌ *an eye or fountain*, عَيْنَةٌ or عَيْنَةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ةَ is not appended to the diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجَرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox or cow*, بُقَيْرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ةَ for the same reason; e.g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ةَ B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ *war*, makes حَرْيَبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذَوْدٌ *a herd of she-camels*, ذَوَيْدٌ; عَرَبٌ *Arabs*, عَرَيْبٌ; قَوْسٌ *a bow*, قُوَيْسٌ; نَعْلٌ *a shoe*, نُعَيْلٌ; [عَرُوسٌ *a bride*, عُرَيْسٌ; قَلَمُوصٌ *a young she-camel*, قُلَيْصٌ, D. G.]; whilst قُدَامٌ *the front*, and وَرَاءٌ *the rear or back*, have قُدَيْدِمَةٌ and وَرَيْئَةٌ (for وَرَيْئَةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قُوَيْمٌ or قُوَيْمَةٌ; C but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهَيْطٌ and نَفَيْرٌ. عُرْسٌ *a wedding-feast*, is usually masculine, and therefore has عُرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from *verba mediæ rad. geminatae* are resolved; as تَلٌّ *a hill*, تُلَيْلٌ; طَسٌّ *a cup* (Fr. *tasse*), طُسَيْسٌ; مَدَّةٌ *time*, مَدَيْدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوَّبٌ) *a door*, بَوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَوَيْبٌ; رِيحٌ (رُوْحٌ) *wind*, رَوَيْحٌ; مُيَسِّرٌ (مُيسِرٌ) *rich*, مُوَيْسِرٌ; قَوْمَةٌ *price, value*, قَوَيْمَةٌ; رَوَيْحَةٌ *a pair of scales*, مَوَيْزَيْنٌ (مَوْزَانٌ).

A REM. شَيْءٌ, *a thing*, commonly makes شَوًى (for شَوًى), and vulgarly شَوًى, instead of شَيْءٌ. From بَيْتٌ *a house*, شَيْخٌ *an old man*, عَيْنٌ *an eye or fountain*, بَيْضَةٌ *an egg*, and ضَيْعَةٌ *a farm*, may be formed بُوَيْتٌ, شُوَيْخٌ, عُوَيْنَةٌ, بُوَيْضَةٌ, and ضُوَيْعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, *a festival*, though derived from the radical عود, makes عِيْدٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile êlif, or an êlif, the origin of which is unknown, it is changed into و; as شَاعِرٌ *a poet*, شَوَاعِرٌ; دَاهِيَةٌ *a calamity*, دَوَاهِيَةٌ; فَارِسٌ *a horseman*, فَوَارِسٌ; خَاتَمٌ *a signet-ring*, خَوَاتَمٌ; صَابَةٌ *a certain bitter tree*, صَوَابَةٌ (for دَوَيْبَةٌ); عَاجٌ *ivory*, عَوَاجٌ; دَابَّةٌ *an animal*, دَوَيْبَةٌ (for دَوَيْبَةٌ); خَوَيْتَمٌ *a certain bitter tree*, صَوَابَةٌ.

REM. a. Words of the form فَاعِلٌ, in which the initial letter is و, change it into أ in forming the diminutive; e.g. وَأَصِلٌ, أَوَّاصِلٌ, not وَوَصِلٌ. In other cases this change is optional, as in أَرِيْقٌ for أَوْرُقٌ, formed according to § 283 from أَوْرُقٌ.

REM. b. Words of the form دَوَيْبَةٌ sometimes substitute لَ for يَ, to lighten the pronunciation, as دَوَابَّةٌ and شَوَابَّةٌ, the latter for شَوَيْبَةٌ, from شَابَّةٌ *a young woman*. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong مَيَ into مِ; as غَلَامٌ *a youth, a slave*, غَلِيمٌ; ظَلِيمٌ *a male ostrich*, ظَلِيمٌ; أَكُولٌ *a glutton*, أَكِيلٌ; طَعِيمٌ *food*, طَعِيمٌ; فَتًى *a youth*, فَتًى; أَسَدٌ *black*, أَسِيدٌ; جَدُولٌ *a brook*, جَدِيلٌ; عَصَاٌ *a staff*, عَصِيَّةٌ; رَحَىٌ *a mill*, رَحِيَّةٌ; عُرْوَةٌ *a handle*, عُرِيَّةٌ.

REM. a. The forms جَدِيلٌ and أَسِيدٌ are also used.

REM. b. In words of which the second and third radicals are contracted into مِ, these letters must be separated, and treated according to this rule and § 276; e.g. طَوًى (طَوًى), طَوًى; حَيَّةٌ (حَيَّةٌ), حَيَّةٌ.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as ^{يَحْيَى} *Yahyā* (*John*), ^{يَحَى} (for ^{يَحْيَى}); ^{أَحْوَى} *black*, ^{أَحَى} (for ^{أَحْيَى}); ^{صَبَى} *a boy*, ^{صَبَى} (for ^{أَحْيَى}); ^{عَدُوٌّ} *an enemy*, ^{عَدَى} (for ^{عَدِيٌّ}); ^{عَطَاءٌ} *a gift, pay*, ^{عَطَى} (for ^{عُطِيَ}); ^{سَمَاءٌ} *the sky or heaven*, ^{سَمِيَّةٌ}; ^{إِذَاوَةٌ} *a small water-skin*, ^{إِذَاوَةٌ}; ^{مُعَاوِيَةٌ} (*a man's name*), ^{مُعِيَّةٌ} (for ^{مُعِيَّةٌ}).

REM. Instead of ^{أَحَى}, some say ^{أَحْيَوُ} (accus. ^{أَحْيَوِيَّ}, like B ^{أَسِيوُدٌ}, § 278, rem. a), others ^{أَحَى} (accus. ^{أَحْيَى}, for ^{أَحْيَى}, like ^{أَسِيدٌ}, § 278), and others still, but irregularly, ^{أَحَى}.—From ^{مُعَاوِيَةٌ} the forms ^{مُعَوَّةٌ} and ^{مُعِيَّةٌ} are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination ة in exchange (§ 206), resume C the و in their diminutives; as ^{عَدَّةٌ} *a promise*, ^{وَعِيدَةٌ}; ^{جَدَّةٌ} *affluence*, ^{وَجِيدَةٌ}; ^{وَشَبَّةٌ} *being spotted, spots*, ^{وَشَبَّةٌ}.

REM. They are distinguished by the ة from the diminutives of the form ^{فَعْلٌ} in the same verbs; such as ^{وَعِيدٌ} from ^{وَعَدٌ}, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination ة or not,—recover it in the diminutive. D E.g. ^{أَبٌ} *a father* (^{أَبِي}), ^{أَخٌ} *a brother* (^{أَخِي}), ^{دَمٌ} *blood*, ^{أَخِي}; ^{يَدٌ} *a hand*, ^{يَدِيَّةٌ}; ^{حَرِيحٌ} *vulva*, ^{حَرِيحٌ}; ^{مَاءٌ} *water*, ^{مَوِيَّةٌ} and ^{مَوِيٌّ}; ^{شَاةٌ} *a sheep or goat*, ^{شُوْبَةٌ}; ^{شَفَةٌ} *a lip*, ^{شُفْبَةٌ}; ^{أَمَةٌ} *a maidservant*, ^{أُمِّيَّةٌ}; ^{لُغَةٌ} *a dialect*, ^{لُغِيَّةٌ}; ^{سَنَةٌ} *a year*, ^{سُنِيَّةٌ} and ^{سُنِيَّةٌ}; ^{هَنَةٌ} *a thing*, ^{هَنِيَّةٌ} and ^{هَنِيَّةٌ}.

REM. a. ^{فَمٌ}, *mouth*, of which the radical is ^{فُوهُ} or ^{فَوهُ}, forms its diminutive accordingly, ^{فَوِيَّةٌ}.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, هَارٌ (for هَآئِرٌ, § 240, rem. b) *feeble*, مَيِّتٌ (for شَائِكٌ) *bristling (with weapons)*, خَيْرٌ (for خَيْرٌ) *good*, مَيِّتٌ (for مَيِّتٌ, § 242) *dead*, مَيِّتٌ (for مَيِّتٌ) *good*, خَيْرٌ (for خَيْرٌ) *good*. Otherwise the diminutives would have been مَيِّتٌ, شَائِكٌ, هَآئِرٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـ, as قَاضٍ from قَاضٍ *a judge*, رَاعٍ from رَاعٍ *a pastor*. D. G.]

B **282.** Those nouns which, after having lost their third radical, take a prosthetic ةlif, reject the ةlif, and recover their original letter. E.g. اِسْمٌ *a name*, سُمِيَ; ابْنٌ *a son*, بَنِيَ; اِسْتُ *the anus*, سَتِيهَةٌ.

REM. The diminutives of أُخْتُ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, ابْنٌ, and هَنَةٌ, and distinguished in the first two by the fem. termination; أُخَيَّةٌ, بِنَيَّةٌ, أَخِيَّةٌ (see § 281).

C **283.** Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. مِعْطَفٌ; عَآيِفٌ; هَمِيمٌ, هَمَامٌ; سَوِيدٌ, أَسْوَدٌ; قَضَى, قَاضٍ; حَمِيدٌ, حَامِدٌ; حَرِيثٌ, حَارِثٌ; قَرِيظٌ, قَرِطَاسٌ; عَصِيفٌ, عَصْفُورٌ; أَرِيْقٌ or وَرِيْقٌ, أَوْرَقٌ; نَافِعٌ, قَرِيظٌ; مَعْدِيٌّ, مَعْدِيٌّ. This sort of diminutive is called تَصْغِيرُ التَّرْخِيمِ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيثٌ. (b) Fem. nouns in ـى and ـاء reject these terminations and take ـة; as حَبْلَى, حَبِيلَةٌ; حَمْرَاءٌ, حَمِيرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجُلٌ; A
عَشِيَّةٌ *smoke*, دُوَيْحِنٌ; مَغْرِبٌ *sunset*, مَغِيرِبَانٌ; عَشِيٌّ or عَشِيَّةٌ
nightfall, عَشِيَّةٌ, عَشِيَّةٌ, عَشِيَّةٌ, and عَشِيَّةَانٌ; اِنْسَانٌ
a human being, اُنْثِيَّانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
لَيَالٍ for لَيَالِي); اَبْنُونَ *sons* (plur. of اِبْنٌ); اَصْلَانٌ (derived
from the plur. of اَصِيلٌ *the evening*), اَصِيلَانٌ, and اَصِيَالٌ.
Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
a collection of poems, a public office or bureau, دُوُوِيْنٌ, as if from
دِنَارٌ and دَوَانٌ (see § 305, II., rem. b); دِيَبَاجٌ *brocade*, دِيَبِيْجٌ or
دَبَاجٌ, as if from دَبَاجٌ.

(η) Some other Nominal Forms.

285. (a) The form فَعْلَةٌ frequently means *a small piece of* C
anything; as فِلْدَةٌ, قِطْعَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جِذْوَةٌ *a firebrand*,
a live coal, خِرْقَةٌ *a rag*, فِرْقَةٌ *a sect*, حِصَّةٌ *a portion*, خِطَّةٌ *a piece of*
land, an allotment.—(b) The form فَعْلَةٌ is often used to signify *a small*
quantity, such as can be contained in a place at once; as قُبْضَةٌ *a*
handful; اُكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful*; جُرْعَةٌ, بُلْعَةٌ, *a gulp*,
a sup or sip; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as
حُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish* D
brown.

286. (a) The form فِعَالٌ indicates *vessels and implements*; as
وِعَاءٌ, اِنَاءٌ, *a vessel*, جِرَابٌ *a bag*, حِلَابٌ *a milk-pail*, خِلَالٌ *a wooden pin*,
سِقَاءٌ *a water-skin*, شِرَاكٌ *the thong or strap of a sandal*, لِبَاسٌ *a garment*,
رِدَاءٌ, اِزَارٌ, certain garments, لِحَافٌ *a coverlet, a pelisse*.—(b) The form
فُعَالٌ denotes *diseases*; as حُمَامٌ *a fever*, زُكَامٌ *a cold*, سُعَالٌ *a cough*,

- A ^أ صَدَاعٌ *a headache*, طَحَالٌ, كُبَادٌ, *disease of the spleen* (طِحَالٌ), *of the liver* (كَبِدٌ)*.

287. (a) The form فَعَالَةٌ indicates *a post or office*; as كِتَابَةٌ *the post of secretary* (كَاتِبٌ); وِلَايَةٌ, عِمَالَةٌ, *the post of governor* (عَامِلٌ); إِمَارَةٌ *the office of emir* (أَمِيرٌ); خِلَافَةٌ *the caliphate*; نِيَابَةٌ *deputyship*; عِرَاقَةٌ *the post of inspector, centurion, etc.* (عَرِيفٌ).—(b) The form فُعَالَةٌ denotes *small portions* which are broken off or thrown away; as بُرَادَةٌ, قِرَاضَةٌ, *filings*; بُرَايَةٌ *chips, shavings*; قُصَاصَةٌ, قُلَامَةٌ, *parings*; كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, *sweepings*; رُضَاضَةٌ *brayed or pounded fragments*; كُسَارَةٌ *broken pieces*; قُطَاعَةٌ *cuttings*; عُجَالَةٌ *a little food got ready in haste*; عَفَاوَةٌ *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form فُعَالٌ, indicating a larger quantity, as دُقَاقٌ, حُطَامٌ, كُسَارٌ, رُضَاضٌ, قُمَامٌ, بُرَآءٌ.

288. The form فُعَالَةٌ (the feminine of فُعَالٌ, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.
- D E.g. بُرَادَةٌ *a vessel or stand for cooling water*; حَرَّاقَةٌ *a fire-ship, a galley*; رَعَادَةٌ, عَرَادَةٌ, دَبَابَةٌ, *engines of war*; طَرَّاحَةٌ *a mattress or cushion*, *a fishing-net*; زَرَّاقَةٌ *a short javelin*; طَرَّادَةٌ *a spear, a bolt*; حَرَّاضَةٌ *a*

* [According to D. H. Müller (*Aṣmaʿī's Kitāb al-Farḡ*, p. 26 seqq.) the forms فُعَالٌ, فُعَالَةٌ and فَعِيلٌ are often used to denote excretions, as *spittle or phlegm* بُصَاقٌ, لُعَابٌ, مُجَاجٌ, رُؤَالٌ, رُعَامٌ, رُعَامٌ, رُعَامٌ; *sweat* حُمَامٌ, رَشِيحٌ, رَشِيحٌ, رَشِيحٌ; *blood issuing from the nose* رُعَافٌ; *excrements* سُلَاحٌ, سُلَالَةٌ, سُلَالَةٌ; *drippings* قُطَارَةٌ. D. G.]

place where potash is made (by burning the plants called حُرْضُ); A
جَصَاصَةٌ a place where gypsum or plaster (جِصٌّ) is made; كَلَّاسَةٌ a
chalk-pit or quarry (كِلْسٌ); مَلَّاحَةٌ a salt-pan or salt-mine (مِلْحٌ);
قَيَّارَةٌ a well of bitumen (قَارٌ); جَبَّاسَةٌ a place where gypsum is found
or prepared; زَرَاعَةٌ a land that is sown. Hence the tropical application
of this form to persons, as an intensive (§ 233, rem. c).

REM. As فَعَالَةٌ has been transferred from things to persons, as
an intensive adjective, so also فَاعِلَةٌ (§ 233, rem. c); for سَاقِيَةٌ is B
a camel that draws water, an irrigating machine, a water-wheel;
سَانِيَةٌ, a water-wheel and the camel that works it; رَاوِيَةٌ, a water-skin,
a camel that carries or draws water; دَاعِيَةٌ, a call or invitation;
عَادِيَةٌ, a hindrance, an injury; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three C
classes; (a) those which are only masculine (مَذَكَّرٌ); (b) those which
are only feminine (مَوْثَّةٌ); (c) those which are both masc. and fem.,
or, as it is usually phrased, of the common gender.

REM. a. None of the Semitic languages have what we call the
neuter gender.

REM. b. Feminines may be either real or natural (مَوْثَّةٌ حَقِيقِيَّةٌ),
as امْرَأَةٌ a woman, نَاقَةٌ a she-camel; or unreal, unnatural (غَيْرُ
حَقِيقِيَّةٌ), or tropical (مَجَازِيَّةٌ), as الشَّمْسُ the sun, نَعْلٌ a shoe or D
sandal, ظُلْمَةٌ darkness, بُشْرَى good news.

290. That a noun is of the fem. gender may be ascertained
either (a) from its signification, or (b) from its form.

a. Feminine by signification (الْمَوْثَّةُ الْمَعْنَوِيَّةُ) are:—

(a) All common nouns and proper names which denote females,
as أُمٌّ a mother, عَرُوسٌ a bride, عَجُوزٌ an old woman, خَادِمَةٌ a female

A *servant*]; مَرِيْمُ *Mary*, هِنْدُ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zèinèb* [; or that are represented as females, as سَعُوبُ *Death*, ذُكَاةُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns اَرْضُ *country*, بُقْعَةٌ *district*, مَدِينَةٌ *city*, بَلَدَةٌ *village*, and قَرْيَةٌ *hamlet*, are feminine*; as مِصْرُ *Egypt*, مُحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *the Irak*, هَجْرٌ *the Hajar*, فُلُجٌ *the Fulj*, دَابِقٌ *the Dabiq*, وَأَسِطٌ *the Asit*, مَنَى *the Mani*; but they may also be inflected

B as diptotes, and are then feminine, as مَنَى *the Mani*, وَأَسِطٌ *the Asit*, etc.

REM. The names of the quarters or directions, as أَمَامُ *the front*, وَرَاءُ *the rear*, خَلْفُ *the back*, following the gender of جِهَةٌ *direction*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ *wind*, and نَارٌ *fire*, are feminine; as قَبُولُ *the east wind*, دَبُورُ *the west wind*, شَمَالُ *the north wind*, جَنُوبُ *the south wind*; سَقَرٌ *hell-fire*, [جَهَنَّمُ], جَحِيمٌ *blazing fire*, سَعِيرٌ *the Sa'ir*. Except إِعْصَارٌ *a dust-storm with whirlwinds*, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *a hand*, رِجْلٌ *a leg or foot*, عَيْنٌ *an eye*, أُذُنٌ *an ear*, سِنٌّ *a tooth*, كَتِفٌ *a shoulder*, سَاقٌ *a shank*, رَحِمٌ *the womb*, اِسْتٌ *the anus*.

D REM. رَأْسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, خَدٌّ *the cheek*,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ *relationship*. [قَدَمٌ *is sometimes masc. and so كَفٌّ*.]

* [Some admit also the use of the masculine gender, because the word مِصْرٌ *is masc.*, بَلَدٌ *masc. or fem.* See Muḳaddasī, p. 7, l. 16 seq. D. G.]

(ε) Collective nouns (شِبْهُ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep or goats*.

b. Feminine by form (الْمَوْتَتُ اللَّفْظِيَّةُ) are:—

(α) Nouns ending in ة; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ *life*.

(β) Nouns ending in ى or ا (ëlif makṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, لَوْمَى *blame*, أُرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, الدُّنْيَا *the world*, رُؤْيَا *a vision or dream*, بُشْرَى *good news*, حُمَى *a fever*.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُهْمَى, regard C them as masculine, the ى being considered as an اِلْفِ الْإِحَاقِ [§ 252].

(γ) Nouns ending in آء, when that termination does not belong to the root; as صَحْرَاءُ, بَيْدَاءُ, *a plain or desert*, ضَرَاءُ *harm, mischief*, بَغْضَاءُ *hatred*, قَاصِعَاءُ *a jerboa's hole*, كِبْرِيَاءُ *glory (of God), pride (of man)*, خَيْلَاءُ *vainglory, arrogance*, سَيْرَاءُ *a sort of striped cloth*.

REM. A few nouns ending in ة, and those verbal adjectives D to which ة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ *a successor, deputy, or caliph* (compare in Italian *il podestà*), عِلَامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

<p>A ^{أَرْضُ} <i>the earth, the ground, the floor.</i> ^{بُيْرُ} <i>a well.</i> ^{حَرْبُ} <i>war.</i> ^{خَمْرُ} <i>wine.</i> ^{دِرْعُ} <i>a coat of mail.</i> ^{دَلْوُ} <i>a bucket.</i></p>	<p>^{عَقْرَبُ} <i>a scorpion.</i> ^{عَيْرُ} <i>a caravan.</i> ^{فَأْسُ} <i>an axe.</i> ^{الْفِرْدَوْسُ} <i>Paradise.</i> ^{أَفْعَى} <i>a viper.</i> ^{قَدُومُ} <i>[an adze.]</i> ^{كَأْسُ} <i>a cup.</i></p>
<p>B ^{دَارُ} <i>a house.</i> ^{رَحَى} <i>a mill.</i> ^{رِيحُ} <i>wind.</i> ^{الشَّمْسُ} <i>the sun.</i> ^{ضَبْعُ} <i>a hyæna.</i> ^{طَاغُوتُ} <i>[idol.]</i> ^{عَرُوضُ} <i>metre.</i></p>	<p>^{كَرْشُ} or ^{كَرْشُ} <i>the maw.]</i> ^{مَنْجَنُونُ} <i>a water-wheel.</i> ^{مَنْجَنِيْقُ} <i>a catapult.</i> ^{مُوسَى} <i>a razor.</i> ^{نَارُ} <i>fire.</i> ^{نَعْلُ} <i>a shoe or sandal.</i> ^{نَفْسُ} <i>the soul.</i></p>
<p>C ^{عَصَا} <i>a staff.</i> ^{عُقَابُ} <i>an eagle.</i></p>	<p>^{نَوَى} <i>a traveller's destination.</i></p>

REM. Of these ^{حَرْبُ}, ^{خَمْرُ}, ^{دِرْعُ}, ^{دَلْوُ}, ^{دَارُ}, ^{رِيحُ}, ^{ضَبْعُ}, ^{مَنْجَنِيْقُ}, and ^{نَارُ}, are occasionally used as masculine; whilst ^{دِرْعُ} *a woman's shift*, ^{شَمْسُ} *a collar or pendant*, and ^{فِرْدَوْسُ} *a garden or park*, are masculine. Those who say ^{مُوسَى} instead of ^{مُوسَى}, regard the word of course as masculine.

D **292.** Masculine or feminine are :—

(a) Collective nouns (^{أَسْمَاءُ الْجِنْسِ}), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. ^{حَمَامُ} *pigeons*, ^{شَاْ} *sheep* or *goats*, ^{بَقَرُ} *cattle*, ^{جَرَادُ} *grasshoppers*, *locusts*, ^{نَحْلُ} *bees*; ^{شَجَرُ} *trees*, ^{نَخْلُ} *palm-trees*, ^{تَمْرُ} *dates*; [^{شَعِيرُ} *barley* (gen. masc.)]; ^{سَحَابُ} *clouds*, ^{لَبْنُ} or ^{لَبْنُ} *bricks*, ^{ذَهَبُ} *gold*. These are masc. by form, fem. by signification (^{الْجَمَاعَةُ} *totality*).

[(b) Collective nouns (أَسْمَاءُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this elif*.

[(d) The nomina verbi (*maṣḍar*). One may say أَوْجَعَنِي ضَرْبُكَ B and أَوْجَعَتْنِي ضَرْبُكَ *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of اِسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ الْتَاقِصَةُ, كَانَ الْتَامَّةُ). Such mere words are treated like proper names, and therefore do not take the article, as مَاءٌ هَذَا or هَذِهِ مَاءٌ, *this word* مَاءٌ (*water*).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]

إِزَارٌ *an article of dress.*

آلٌ *the mirage.*

بَشَرٌ *a human being, human beings.*

بَطْنٌ *the belly* (gen. masc.).

بَعِيرٌ *camel* (gen. masc.).]

إِبْهَامٌ *the thumb or great toe* (gen. fem.).

ثَدْيٌ *a breast (mammary).*

* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A **تَعَلَّبُ** *a fox.*
جَنَاحُ *a wing (gen. masc.).*
حَالُ *state, condition (gen. fem.).*
حَانُوتُ *a booth, a shop.*
خَيَالُ *a phantom.*
أَرْبَبُ *a hare (gen. fem.).*
دُكَّانُ *a shop.*
- B **ذِرَاعُ** *cubit (gen. fem.).*
ذَنْوُبُ *a large bucket.*
رُوحُ *spirit, soul [when signifying a celestial being always masc.]*
زُقَاقُ *a street or lane.*
زَنْدُ *the upper of the two pieces of wood, used in producing fire (gen. masc.).*
- C **سَبِيلُ** *a path, a road.*
سُرَى *journeying by night.*
سِكِّينُ *a knife (gen. masc.).*
سِلَاحُ *a weapon, weapons.*
- D **سُلْطَانُ** *[prop. authority, hence] power, a sovereign.*
سَلَمُ *peace.*
سَلَمٌ *a ladder.*
سَمَاءُ *the sky or heaven, the clouds, rain.*
سُورُ *a wall (gen. masc.).*
سُوقُ *a market.*
- إِصْبَعُ** *a finger (gen. fem.).*
صِرَاطُ *a way, a road (via strata).*
صُلْحُ *peace.*
صَاعُ *a measure for corn, etc.*
ضَحَى *the forenoon.*
ضَرْبُ *white honey.*
ضِرْسُ *a tooth.*
طَبَاعُ *nature, natural disposition [gen. fem.].*
طَرِيقُ *a road.*
عَجْزُ *the hinder part, the rump [gen. fem.].*
عُرْسُ *a wedding, a marriage.*
عَسَلُ *honey.*
عَنْبَرُ *ambergris.*
عُنُقُ *the neck.*
عَنْكَبُوتُ *a spider (gen. fem.).*
فَرَسُ *a horse [gen. fem.].*
فُلْكَ *a ship.*
فِهْرُ *a stone for bruising perfume.]*
قِدْرُ *a pot, a kettle (gen. fem.).*
قَفَا *the nape of the neck.*
قَلْبِيْبُ *a well.*
قَوْسُ *a bow (gen. fem.).*
كَبْدُ *the liver.*

كَرَاعٌ *the tibia or shin-bone.*

لِسَانٌ *the tongue.*

لَيْلٌ *the night (gen. masc.).*

مِسْكٌ *musk (gen. masc.).*

مَعَى *an intestine (gen. masc.).* A

مِلْحٌ *salt (gen. fem.).*

[مُلْكٌ *dominion.*]

[هُدًى *the right direction.*]

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore-arm,*
سَمَاوَةٌ *a roof or ceiling, and usually عُرْسٌ a wedding-feast, are mas-*
culine. B

REM. b. The above list, and that contained in § 291, cannot lay
claim either to absolute completeness or to perfect accuracy, since
the usage of the language has varied considerably at different periods.
For example, in later times فَمٌ *the mouth, and مَرْكَبٌ a boat or*
ship, are used as feminine; whilst عَضُدٌ the upper arm, كَتِفٌ the
shoulder, [كَرِشٌ the maw,] and بَيْتٌ a well, become masculine. The
masculine gender too preponderates in later times over the feminine
in words which were anciently of both genders, as نَارٌ fire, كَبِدٌ the
liver. C

293. From most adjectives and some substantives of the mascu-
line gender, feminines are formed by adding the terminations مَـ, يَـ,
or آَـ (§ 290, b).

REM. Only مَـ is appended to the masculine without farther
affecting the form of the word; يَـ and آَـ have forms distinct
from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which
to the masculine feminines are formed, is مَـ; as عَظِيمٌ *great, عَظِيمَةٌ*; D
فَرِحٌ *glad, فَرِحَةٌ*; نَدِمَانٌ *repentant, نَدِمَانَةٌ*; ضَارِبٌ *striking, ضَارِبَةٌ*;
مَضْرُوبٌ *struck, مَضْرُوبَةٌ*; جَدٌّ *a grandfather, جَدَّةٌ a grandmother*;
فَتًى (for فَتًى) *a young man, فَتَاةٌ (for فَتَاةٌ) a young woman.*

[REM. a. The hêmza of the termination آَ of nouns derived
from verbs tertiae و or ي may be replaced, before ة, by the radical
letter, as سَمَاوَةٌ from سَمَاءٌ, سَقَايَةٌ from سَقَاءٌ, *a water-carrier, but the*

- A forms with hêmza, as سَقَاءَةٌ, غَزَاءَةٌ, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. َـ is a compromise in orthography between the original َـ, *at*, the old pausal form َـ, *ah*, and the modern َـ, *a*, in which last the *h* is silent (see the footnote to p. 7 *supra*). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B **295.** Feminines in ى are formed :—

(a) From adjectives of the form فَعْلَانُ, the feminine of which is فَعْلَى; as غَضْبَانُ *angry*, غَضِبَى; سَكْرَانُ *drunk*, سَكْرَى; شَبَعَانُ *sated*, شَبَعَى; ظَمْأَى, عَطْشَى, ظَمْئَانُ, عَطْشَانُ; غَرَّثَانُ *hungry*, غَرَّثَى; خَشْيَانُ *timid, fearing*, خَشْيَا.

- (b) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, and are defined by the article or by a following genitive, in which case the feminine is فَعْلَى; as الْأَكْبَرُ *the largest*, الْأَكْبَرَى; الْأَصْغَرُ *the smallest*, الْأَصْغَرَى; الْأَعْظَمُ *the greatest*, الْأَعْظَمَى; كُبْرَى الْمَدَنِ *the largest of the cities*, الْعَظْمَى.

REM. a. Adjectives of the forms فَعْلَانُ and فَعْلَانُ form their feminine by adding َـ; as سَيْفَانُ *tall and slender*, سَيْفَانَةٌ; عُرْيَانُ *naked*, عُرْيَانَةٌ.

- D REM. b. The feminine of الْأَوَّلُ (for الْأَوَّلُ or الْأَوَّلُ) *the first*, is الْأَوَّلَى; that of آخَرُ (for الْأَخْرُ) *other, another*, أُخْرَى. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral أَحَدٌ, *one*, has إِحْدَى.

REM. c. There are some feminine adjectives of the form فَعْلَى, not superlatives, without any corresponding masculines; as أَنْثَى *female, feminine*, حُبْلَى *pregnant*, رَبِّى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَيَّ** are formed from adjectives of the form **A** **أَفْعَل**, which have not the comparative and superlative signification; as **أَصْفَرُ** *yellow*, **صَفْرَاءُ**; **أَجْمَرُ** *of pleasing aspect*, **جَهْرَاءُ**; **أَحْدَبُ** *hump-backed*, **حَدْبَاءُ**. Many of these adjectives are not in actual use in the masculine; as **هَظْلَاءُ** *heavy and continuous (rain)*, **حَسَنَاءُ** *beautiful*, **شَوْكَاءُ** *rough to the feel (a new dress)*, **أَلْعَرَبُ الْعَرَبَاءُ** *the Arabs of pure race*.

REM. The form **فَعْلَاءُ** sometimes serves as feminine to **فَعْلَانُ**, **B** e.g. **جَدْلَانُ** *joyful*, **جَدْلَاءُ**; **حَيْرَانُ** *perplexed, amazed*, **حَيْرَى** and **حَيْرَاءُ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولُ**, when it has the meaning of **فَاعِلُ** (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as **C** **إِمْرَأَةٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful man*, **رَجُلٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful woman*; **إِمْرَأَةٌ كَذُوبٌ** *a lying man*, **رَجُلٌ كَذُوبٌ** *a lying woman*; **كَانَتْ صَبُورًا** *she was patient*; **رَأَيْتُهَا صَبُورًا** *I saw that she was, or I thought her, patient*; [**بَقْرَةٌ شَبُوبٌ** *a full grown antelope*]. But if no substantive or pronoun be expressed, **فَعُولُ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولُ**; as **رَأَيْتُ صَبُورَةً** *I saw a patient (woman)*; **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** *he has not a D she-camel to ride, nor one to carry loads, nor one for milking, where* **رَكُوبَةٌ** and **حَلُوبَةٌ** = **مَرْكُوبَةٌ** and **مَحْلُوبَةٌ**, whilst **حَمُولَةٌ** = **حَامِلَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** *hostile, an enemy, fem.* **عَدَوَةٌ**; [and again, **فِي الْبَيْتِ لَا حَلُوبٌ** *there is no milch-ewe in the tent*, as we read in the tradition of Umm Ma'bad, **نَاقَةٌ صَبُوتٌ** or **صَعُوتٌ** and **شَاةٌ جَزُوزٌ** *a shorn sheep*. **D. G.**]

A [REM. *b.* Hence the fem. nouns *صُعُودٌ* an acclivity, *كُودٌ* a mountain-road difficult of ascent, *حُدُورٌ* and *هَبُوطٌ* a declivity. D. G.]

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an eye adorned with kohl, *امْرَأَةٌ جَرِيحٌ* a wounded woman, *فَتَاةٌ قَتِيلٌ* a murdered woman; but *رَأَيْتُ قَتِيلَةَ الْحَرُورِيِّ* I saw (the woman) whom the *Harūrīs* had murdered; *هَذِهِ أَكِيلَةٌ سَبَعٌ* this is (a sheep) which has been (partly)

B eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *-ة*; as *نَصِيرٌ* a helper, *نَصِيرَةٌ*; *شَفِيعٌ* an intercessor, *شَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعَلَةٌ* *ا* *خَصْلَةٌ ذَمِيمَةٌ* a praiseworthy way of acting, = *مَحْمُودَةٌ*; *ا* *مَلْحَفَةٌ جَدِيدٌ* a blameworthy habit, = *مَذْمُومَةٌ*; and, on the other hand, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعَالٌ*, and *مَفْعِيلٌ*, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g. *امْرَأَةٌ مَغْشُرٌ* an obstinate, self-willed woman; *نَاقَةٌ مَذْعَانٌ* a docile she-camel; *جَارِيَةٌ مِعْطَارٌ*, or *جَارِيَةٌ مِعْطِيرٌ*, a young woman who uses much perfume; but *رَأَيْتُ مِعْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مِسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مِسْكِينَةٌ*, *مِيقَانَةٌ* [; but *امْرَأَةٌ مِسْكِينٌ* is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. *قَلْبٌ غَمٌّ*, *عَدْلٌ دَنَسٌ*, *جُنُبٌ جَدْبٌ*, *بُورٌ*, *مَحْضٌ* and some others as *جَبَانٌ*, *عُضَالٌ* etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةٌ ثَابِتَةٌ*); as *حَامِلٌ* *pregnant*, *طَامِثٌ*, *حَائِضٌ*, *عَاقِرٌ*, *barren*, *كَاعِبٌ*, *نَاهِدٌ*, *having swelling breasts*, *طَامِثٌ*, B *مُعْصِرٌ*, *مِيلَاتٌ* [Ibn Hisām 15, last l. R. S.] *menstruating*, *عَارِكٌ* *divorced*, *عَاطِلٌ* *without ornaments*, *حَاسِرٌ* *with the head and bust naked*, *مُرْضِعٌ* *giving suck*, *مُتَمِّمٌ* *bearing twins*, *مُطْفِلٌ* *having a child or a young one with her*, *مُشِدِنٌ* *having a fawn with her*, *مُجَرٍ* *having a whelp with her*, [حَصَانٌ *chaste*, رَزَانٌ *staid*, عَانِسٌ *unmarried and of middle age*] and likewise *مُعْصِلٌ*, *مُطَرِّقٌ*, *مُرَاسِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةٌ حَادِثَةٌ*), they form a feminine in *ة*; as *هِيَ طَالِقَةٌ غَدًا* *she will be divorced to-morrow*; *هِيَ حَائِضَةٌ الْيَوْمَ* *she is menstruating to-day*; *لِكُلِّ حَامِلَةٍ تَمَامٌ* *every woman who is pregnant has her time or term*; *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling.* D

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see § 81).

299. The *dual* is formed by adding *ان* to the singular (omitting, of course, the *tènwin*); as *كِتَابٌ* *a book*, *كِتَابَانِ*; *رَشَاءٌ* *a fawn*, *رِشَآنِ* or *رِشَانِ*.

and كِسَائِيَانِ (comp. § 294, rem. a). In the case of a هَمْزَةُ الْإِلْحَاقِ A (see § 259), the better course is to change it into و as عِلْبَاءٌ; حِرْبَاوَانِ or حِرْبَايَانِ. If the hêmza of قُرَاءٌ (from قَرَأَ), it cannot be changed into و as قُرَّاءٌ (from قَرَّأَ); قُرَّاءَانِ or قُرَّاءَيَانِ.—In words of five or more letters, the rejection of the terminations ي and ـَاء is admissible; as خَوْزَلِيّ a sluggish mode of walking, خَوْزَلَانِ having a hairy face, قَبْعَثْرِيّ a big, stout camel, قَبْعَثْرَانِ a jerboa's hole, زَبْعْرِيّ a black beetle, زَبْعْرَانِ; instead of خَوْزَلِيَّانِ, خَوْزَلَاوَانِ, قَبْعَثْرِيَّانِ, قَبْعَثْرَاوَانِ, and خَنْفَسَاوَانِ.

REM. *d.* If a **ی** has been elided in the singular after a **kèsa** and before a **ḍamma** with **tènwin** (see § 167, *b*, β), it is restored in the dual; as **رَامِ**, for **رَامِي**, **رَاضِ**, for **رَاضِي**, **رَاضِيَانِ**, **شَجِ**, for **شَجِي**, **شَجِيَانِ** (compare § 166, *a*).—In like manner, an elided **و** is restored in the dual of some words; as **أَبُ**, **أَخُ**, **حَمُ** (for **أَبُو**, **أَخُو**, **حَمُو**), **أَبَوَانِ**, **أَخَوَانِ** (rarely **أَخَانِ**), **حَمَوَانِ** (for **بَنِي**, **أَسْمُ** and **إِبْنُ**), **أَسْمَانِ**, **إِبْنَانِ** (**سِمُو** and **إِبْنَتَانِ** or **بِنَتَانِ** makes **إِبْنَتَانِ** or **بِنَتَانِ**), **دَمَانِ**, **قَمَانِ**, rarely **يَدِيَانِ**, **دَمِيَانِ**, **قَمِيَانِ**, **يَدِيَانِ**, **دَمِيَانِ**, and **قَمِيَانِ**, still more rarely **دَمَوَانِ** and **قَمَوَانِ**, **حَرُ** makes **حَرَانِ**, **هَنُ**, **هَنَانِ** or **هَنَوَانِ**.

[illegible]

REM. *f.* The dual is commonly employed in Arabic to signify two individuals of a class, as رَجُلَانِ *two men*, or a pair of anything, as جَلَمَانِ, or مَقَصَّانِ, *a pair of scissors*. When two objects are

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِبُ*, *the making it prevail over the other*. For example :
أَبَوَانِ father and mother, from *أَب* father ; *أَخَوَانِ* brother and sister, from *أَخ* brother ; *الْقَمَرَانِ* the sun and moon, from *القمر* the moon ; *الْمَشْرِقَانِ* the east and west, from *الْمَشْرِقُ* the east ; [*العِرَاقَانِ* *Baṣra* and *Kūfa* ; *الرَّقَّتَانِ* *Raḥka* and *Rāfika* ; *الْفُرَاتَانِ* the *Euphrates* and *Tigris** ;] *الْحَسَنَانِ* *el-Ḥasan* and *el-Hosèin*, from *الْحَسَنُ* *el-Ḥasan* (the elder son of 'Alī) ; *الْعَمَرَانِ* 'Omar 'ibn *el-Ḥaṭṭāb* and 'Abū *Bèkr*, from *عَمْر* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasī*, "heaven and earth," *ahanī*, "day and night," *uśāsau*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.

- C [REM. *g.* The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as *الْأَبْرَدَانِ* the two coolest (of things) for morning and evening ; *الْأَطْيَبَانِ* the two best ones for eating and coitus ; *الْأَحْمَرَانِ* the two red ones for meat and wine ; *الْأَسْوَدَانِ* dates and water ; *الْأَبْيَضَانِ* milk and water ; *الْجَدِيدَانِ* or *الْأَجْدَانِ* the two new ones for the night and the day ; *الْأَصْغَرَانِ* the heart and the tongue ; *الْكِرِيمَتَانِ* the two eyes ; *الْأَخْبَثَانِ* urine and dung or sleeplessness and disquietude of mind ; *الرَّافِدَانِ* the *Tigris* and *Euphrates*. D. Ġ.]

REM. *h.* The dual is sometimes formed from broken plurals (§ 300, *b*), or from *أَشْبَاهُ الْجَمْعِ* (§ 290, *a*, *ε*), to designate two bodies or troops (*جَمَاعَتَانِ* or *فِرْقَتَانِ*) of the objects in question. E.g. *إِبِلَانِ* two herds of camels (*إِبِلٌ*), *غَنَمَانِ* two flocks of sheep or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Tbn *Hiṣām*, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جَمَالَانِ two herds of he-camels (from جِمَالٌ, pl. of A
جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ);
بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلِ between the (collected) spears of (the tribes
of) Mālik and Nahšal (from رِمَاحٌ, pl. of رُمْحٌ); الْأُصُولَانِ the
fundamental principles of theology (أُصُولُ الدِّينِ) and of law
(أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew
חֲזוֹנִים].

B

REM. i. Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary
in their mode of forming the dual. If the first part of the com-
pound be indeclinable and the second declinable, the latter takes
the termination -انِ; as مَعْدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both
parts be indeclinable, as in سَيَّوِيَهْ,—or, when taken together, form
a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis
with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, ذَوَا سَيَّوِيَهْ, two men called C
Sibawèih or Ta'abbata šarran. If the first part be in the status
constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men
called عَبْدٌ مَنَافٌ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū
Zēid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubèir. But in
the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the
second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called الْجَمْعُ
الصَّحِيحُ, or الْجَمْعُ الْمُصَحَّحُ, the sound or perfect plural (pluralis
sanus), and الْجَمْعُ السَّلَامَةُ, or جَمْعُ السَّلَامَةِ, the complete or entire
plural, because all the vowels and consonants of the singular are
retained in it.

(b) The other, which has various forms, is called الْجَمْعُ الْمَكْسَرُ,

A or جَمْعُ التَّنْكِيسِ, the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **ون** to the singular; as سَارِقٌ *a thief*, سَارِقُونَ. The pluralis sanus of feminine nouns, which end in **ة**, is formed by changing **ة** into **ات**, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not end in **ة**, by adding **ات** to the sing., as مَرْيَمٌ *Mary*, مَرْيَمَاتٌ.

REM. a. If the singular ends in *ëlif makṣūra*, with or without *tènwin* (ـِ or ـى),—or in *kèsra* with *tènwin* (ـٍ), arising out of **ي** (§ 167, *b*, β),—or in a quiescent **ي** preceded by *kèsra* (ـِى), arising out of **ي**,—then the rules laid down in § 166, *b*, *a* and β , and § 167, *a*, β , *c*, are to be observed. E.g. مُصْطَفَى, for مُصْطَفًى (§ 245), *chosen*, مُصْطَفُونَ, for مُصْطَفِيُونَ, and in the oblique cases مُصْطَفِينَ, for مُصْطَفِيَيْنَ; مُوسَى *Moses*, مُوسُونَ for مُوسِيُونَ, قَاضٍ, for قَاضِيُونَ, *a judge*, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيَيْنَ; الْحَافِي, for الْحَافِي, *the barefooted*, الْحَافُونَ, for الْحَافِيْنَ; حُبْلَى *pregnant*, حُبْلَيَاتٌ, for الْحَافِيُونَ; الصَّغْرَى *the smallest*, صَغَائِرٌ, for الصَّغْرَى; سَمَانَى *a quail*, سَمَانِيَاتٌ.

REM. b. The *gèzma* of the middle radical in feminine substantives of the forms فَعْلَةٌ and فَعْلَةٌ, فَعْلَةٌ and فَعْلَةٌ, derived from roots which are not *mediæ radicalis geminatae* or *mediæ و vel ي*, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases *fètha*. E.g. دَعْدٌ *Da'd*, دَعْدَاتٌ; أَرْضٌ *the earth, the ground*, أَرْضَاتٌ; جَفَنَةٌ, قَصْعَةٌ, جَفَنَاتٌ, قَصْعَاتٌ, *a dish*; عَبْلَةٌ, عَبْلَاتٌ, عَبْلَةٌ; غَدْوَةٌ, قَرِيَّاتٌ, غَدَوَاتٌ, *a coming in the morning*; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنْدَاتٌ; كِسْرَةٌ, كِسْرَاتٌ or كِسْرَاتٌ, *a fragment*; سِدْرَةٌ *the lotus-tree*, سِدْرَاتٌ or سِدْرَاتٌ; جُمْلٌ *Guml*, جُمْلَاتٌ or جُمْلَاتٌ.

جُمَلَاتٌ ; ظُلْمَةٌ *darkness*, ظُلُمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
 غُرَفَاتٌ or غُرْقَاتٌ. In the forms فُعَلَةٌ and فُعَلٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظُلُمَاتٌ, [غُرْفَاتٌ]; but in فَعْلَةٌ this can
 be done only by poetic license, as رَفَضَاتٌ from رَفَضَةٌ *looseness* or
slackness (of the joints), زَفَرَاتٌ from زَفَرَةٌ *a sigh*. Names of men of
 the form فَعْلَةٌ have likewise فَعَلَاتٌ, as طَلْحَةٌ *Talha*, طَلْحَاتٌ ;
 حَمَزَةٌ *Hamza*, حَمَزَاتٌ. The word عُرْسٌ or عُرْسٌ, *a wedding* or
marriage, has عُرْسَاتٌ.—In فَعْلَةٌ, if the third radical be و, the form B
 فِعْلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرَوَاتٌ (but not
 ذِرَوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعْلَاتٌ is likewise disapproved. One
 may say لِحْيَاتٌ, as كِسْرَاتٌ, but not لِحِيَّاتٌ, instead of which one
 uses لِحَى. R. S.]—In فَعْلَةٌ, if the third radical be ي, the form
 فِعْلَاتٌ is inadmissible, as رُقِيَّةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقِيَّاتٌ, C
 كُلْيَاتٌ (but not رُقِيَّاتٌ, رُقِيَّاتٌ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained ; as جَوَزَةٌ *a nut*, جَوَزَاتٌ ;
 رَوْضَةٌ *a garden*, رَوْضَاتٌ ; بَيْضَةٌ *an egg, a helmet*, بَيْضَاتٌ ; عَيْبَةٌ *a fault*,
 عَيْبَاتٌ ; دَيْمَةٌ (for دَيْمَةٌ) *a lasting, still rain*, دَيْمَاتٌ ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتٌ ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune, a vicissitude*,
 دَوْلَاتٌ. The vowel fèthā is, however, admitted dialectically*,
 especially in the form فَعْلَةٌ, as جَوَزَاتٌ, بَيْضَاتٌ, دَيْمَاتٌ, بَيْعَاتٌ, D
 دَوْلَاتٌ.—Substantives of the forms فَعْلَةٌ, derived from verbs med.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ *a mote*, ذَرَّاتٌ ; شِدَّةٌ
a charge or attack, شَدَّاتٌ ; عِدَّةٌ *a certain number, a few*, عِدَّاتٌ ;
 سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخِمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عَلِجَةٌ *fat*

* [Viz. in the dialect of Hudèil, according to Zamahsari, *Fārik*,
 i. 43. D. G.]

(طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُ, 'Othmān, عُثْمَانُونَ; عُبَيْدٌ, 'Obèid (dimin. of عَبْدٌ, 'Abd), عُبَيْدُونَ; رَجُلٌ (dimin. of رَجُلٌ a man), رَجُلُونَ (dimin. of شَاعِرٌ) an inferior poet, شَوَاعِرُونَ.

(b) Verbal adjectives which form their fem. by adding مَةً.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَكْتَعُ, أَجْمَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمْعَاءُ, B كَتَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(d) The relative adjectives in يٌّ.

(e) The words ابْنٌ (for بَنَى) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إِوزٌ the goose, أَرْضُونَ (of a thing); which make بَنُونَ, عَالِمُونَ, بَنُونَ, أَرْضُونَ (rarely أَرْضُونَ), أَهْلُونَ, إِوزُونَ and ذَوُونَ (used only in the construct state ذَوُونَ, see § 340, rem. c)*. C

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively. D

REM. c. To the words enumerated under (e) may be added عَلِّيُونَ, the highest heavens, and أَوَّلُو or أَلُو (construct form of

* In a poem of ʿEn-Nābiḡa (Ahlw. App. 13, vs. 5) we find تَبْعُونَ from تَبَعَ, and in the commentary on the Dīw. of Hudēil, p. 120, last l. بُوهُونَ from بُوهُ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ and بَلَغَتْ مِنَ الْبَلْغِينَ, لَقِيتُ مِنْهُ الْبَرَحِينَ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** a *privy*, **حُشُونٌ** **هَنْ** a *thing*, **هَنُونٌ** **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** a *stony, volcanic district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عَصَّةٌ** a *thorny tree*, **كُرُونٌ** **كُرَّةٌ** a *ball, a sphere*, **رِثُونٌ** **رِثَّةٌ** a *lung*, **عِضُونٌ** **قَلَّةٌ** a *stick used by children at play*, **قُلُونٌ** [cas. obliq. **قَلِيلِينَ**]; **سَنَةٌ** a *year*, **سُنُونٌ**. From the oblique case of this last word, viz. **سِنِينَ**, arises a secondary formation **سِنِينٌ**, [like **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

- C REM. e. In proper names of the class **مُرَكَّبٌ مُزَجَّى** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرِبُونَ**; but **سَبْيَوِيَّةٌ** and **تَأَبَّطُ شَرًّا**, which are wholly indeclinable, form **ذَوُو سَبْيَوِيَّةٍ** and **ذَوُو تَأَبَّطُ شَرًّا**, *men called Sibawèih and Ta'abbata šarran*. Construct compounds, like **عَبْدُ** **أَبَاءُ زَيْدٍ**, **إِبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَافٍ**, **أَبُو زَيْدٍ**, **مَنَافٍ**, and **أَبْنَاءُ الزُّبَيْرِ**, *men called 'Abd Menāf, 'Abū Zeid, and 'Ibnu 'z-Zubèir*; but in the case of compounds with **أَبٌ**, **إِبْنٌ**, etc., it is also allowable to say **زَيْدِينَ** **أَبَاءُ** and the like.—It may be added that compounds with **إِبْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **ابْنَةٌ**); e.g. **إِبْنُ عَرِيسٍ** a *weasel*, **إِبْنُ مَاءٍ** a *water-fowl*, **إِبْنُ نَعِشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرِيسٍ**, etc.
- D

[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as *فِعْلُ الْقَلْبِ*; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. *شِبْهُ الْجَمْعِ*, أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ; أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقُلُوبِ or *بَيْتُ أَلْمَالِ*; لَيَالِي الْجَمْعِ has *لَيْلَةُ الْجُمُعَةِ*; أَصْحَابُ الْبَرِيدِ *بُيُوتُ الْأَمْوَالِ*; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in *ة*; as *زَيْنَبُ* *Zeinèb*, *زَيْنَبَاتُ*; *هِنْدُ* *Hind*, *هِنْدَاتُ*; *عَزَّةُ* *Azza*, *عَزَاتُ*; *طَلْحَةُ* *Talha* (a man's name), *طَلْحَاتُ* (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in *ة*; as *ظَبِيَّةُ* a gazelle, *ظَبِيَّاتُ*; *قَرْيَةٌ* a village, *قَرَيَاتُ*; *عَلَّامَةٌ* a very learned man, *عَلَّامَاتُ*.

(b) Feminine adjectives, the masculine gender of which has the C pluralis sanus.

(c) Feminine nouns in *ى* and *آ*; as *حُبْلَى* pregnant, *حُبْلَيَاتُ*; *ذِكْرَى* memory, *ذِكْرَيَاتُ*; *ضَرَّاءُ* distress, *ضَرَّاءَاتُ* (§ 301, rem. e); *حُبَارَى* a bustard, *حُبَارَيَاتُ*.

(d) The names of the letters, which are usually feminine (§ 292, b); as *أَلِفٌ* an *ēlif*, *أَلِفَاتُ*; *مِيمٌ* an *m*, *مِيمَاتُ*.

(e) The names of the months; as *أَلْمَحَرَّمُ* the *Moharram*, D *شَوَّالَاتُ*; *رَمَضَانَ*, *رَمَضَانَاتُ*; *مُحَرَّمَاتُ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *تَعْرِيفٌ* a definition, *تَعْرِيفَاتُ*; *إِقْطَاعٌ* a *feof*, *إِقْطَاعَاتُ*; *إِصْطِلَاحٌ* a technical term, *إِصْطِلَاحَاتُ*.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*,

A **تَوَالِيفُ**, *a literary composition, a book*, **تَصَانِيفُ** (compare § 136); **تَوَارِيخُ** *a date, an era, a chronicle*, **تَوَارِيخُ** *distresses, difficulties*; **تَبَاشِيرُ** *annunciations, prognostics*; **تَعَاجِبُ** *wonders, marvels*; **إِرْجَافُ** *a false rumour*, **أَرَاكِيفُ**; **إِسْنَادُ** *a chain or series of authorities*, **أَسَانِيدُ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقُ** *an awning, a tent*, **سُرَادِقَاتُ**; **بِمَارِسْتَانُ** *a hospital*, **شَادِرُوَانَاتُ**; **أَغَا** *an Aga*, **شَادِرُوَانُ** *a jet d'eau, a fountain*, **بِمَارِسْتَانَاتُ**; **أُسْتَا** (for **أُسْتَاذُ**) *a teacher*, **أُسْتَوَاتُ**, **بَاشَا** *a Pasha*, **بَاشَوَاتُ**; **أَغَوَاتُ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سِبَحْلُ** *a stout camel*, **سِبَحَلَاتُ**; **حَمَّامُ** *a warm bath*, **حَمَّامَاتُ**; **جَمَادُ** *an inanimate or inorganic thing*, **جَمَادَاتُ**; **حَيَوَانُ** *a living thing, an animal*, **حَيَوَانَاتُ**; **عَقَارُ** *landed property*, **عَقَارَاتُ**; **مَاجَرَى** *an event or occurrence* (lit. **مَا جَرَى** *what happened or occurred*), **مَاجَرِيَّاتُ**; **أَهْلُ** *one's family or relations*, **أَهْلَاتُ** or **أَهْلَاتُ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةُ**; **عَيْرُ** *a caravan of loaded camels*, **عَيْرَاتُ** or **عِيرَاتُ**; **سَمَاءُ** *the sky or heavens*, **سَمَاوَاتُ** (though this word is also masc.); **أَرْضُ** *the earth or ground*, **أَرْضَاتُ** (see § 301, rem. b); **عُرْسُ** or **عُرْسُ** *a wedding or marriage*, **عُرْسَاتُ**. From **أَرْبَعِينَ** *a collection of forty traditions* is formed **أَرْبَعِيَّاتُ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتُ** *entities* (from **كَانَ** *being*); **مَوْجُودَاتُ** *beings* (from **مَوْجُودٌ** *found, existing*); **مَخْلُوقَاتُ** *creatures* (from **مَخْلُوقٌ** *created*); **مُصَنَّفَاتُ** *literary compositions, works* (from **مُصَنَّفٌ** *arranged, classified*);

مَجَلَّدَاتُ bound books, volumes (from مَجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ a hillock, جَبِيلَاتُ; كُتَيْبٌ a little book, كُتَيْبَاتُ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلُ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as نُحْفَةٌ a present, نُحْفٌ; رُكْبَةٌ a knee, رُكْبٌ; غَرَّةٌ the white spot, or blaze (Germ. Blässe), on a horse's forehead, غَرٌّ; قُبَّةٌ [a leather tent,] a dome, قُبٌّ; أُمَّةٌ a nation, أُمٌّ; صُورَةٌ a form, صُورٌ; كُورَةٌ a district (Gr. χώρα), كُورٌ; جُذُوءٌ a fire-brand, جُذَى (for جُذَى or جُذُو, § 213); كُلْيَةٌ a kidney, كُلَى (for كَلَى); [بُهْمَةٌ courageous, بُهْمٌ].
2. فُعْلَى, fem. of أَفْعَلُ as a superlative (§ 234 and § 295, b); as الْعُظْمَى the greatest, الْعُظْمُ; الْأَوَّلَى the first (fem. of الْأَوَّلُ), الْأَوَّلُ; الْكُبْرَى the largest, الْكُبْرُ; الصَّغْرَى the smallest, الصَّغْرُ; الْعَلَى the highest, الْعَلَى.

REM. Similarly أُخْرَى other, another (fem. of آخِرُ, see D § 295, rem. b), آخِرُ, without tènwin.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوْنَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْىٌ (for قُرَى, § 213); لَحْيَةٌ a beard, لَحَى (for لَحَى); حُلْيَةٌ a trinket, حُلَى (for حُلَى).

A *Plur. Fract.*II. *فُعْلٌ*.*Sing.*

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* *red*, *حُمْرٌ*; *أَحْدَبٌ* *humpbacked*, *حَدَبٌ*; *أَصَمٌ* *deaf*, *صَمٌ*; *أَبْيَضٌ* *white*, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* *black*, *سَوْدٌ* (for *سَوْدٌ*); *أَعْمَى* *blind*, *عُمَى*.

2. *فَعْلَاءٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* *yellow*, *صَفْرٌ*; *عَرَجَاءٌ* *lame*, *عُرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* *a desert* has *بَيْدٌ*.]

REM. *بَتَعَاءٌ*, *بَصَعَاءٌ*, *كَتَعَاءٌ*, *جَمَعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* *all*), make *جَمَعٌ*, *كَتَعٌ*, *بَصَعٌ*, *بَتَعٌ*, without *tənwin* [§ 309, a, δ], *all together*. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

3. *فَعَالٌ*, *فُعَالٌ*, *فَعَالٌ*, derived from verba med. rad. *و*; as *عَوَانٌ* *a middle-aged married woman*, *عَوْنٌ* (for *عَوْنٌ*); *نَوَارٌ* *timid*, *نُورٌ* (for *نُورٌ*); *بُونٌ* *retiring* (of a woman), *نُورٌ*; *بَوَانٌ* *the pole of a tent*, *بُونٌ*; *أَوَارٌ* *heat*, *سُورٌ*; *سَوَارٌ* *a bracelet*, *خُونٌ*; *خَوَانٌ* *a table, a plate*, *خُونٌ*; *أُورٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَاكٌ* *a tooth-stick*, has certainly both *سُوكٌ* and *سَوُوكٌ*. R. S.]

4. *فَاعِلٌ*, derived from verba med. rad. *و*; as *عَائِدٌ* *having newly had young*, *عُوْدٌ* (for *عُوْدٌ*); *عَائِطٌ* [and *حَائِلٌ* *farrow*,] *not bearing young for some years*, *عُوطٌ* [or *عَيْطٌ*, *حُولٌ*]. [Also in some other cases, as *فُرَةٌ* from *فَارَةٌ* and *بُزْلٌ* from *بَازِلٌ*. They may, however, be contractions from *فُرَةٌ* and *بُزْلٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَاقَةٌ* *a she-camel* has *نُوقٌ*.]

III. *فُعْلٌ*.

1. *فَعَالٌ*, *فُعَالٌ*, *فَعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. **فُعْلٌ** continued.

Sing.

geminatæ or verba tertiæ rad. و et ي ; as **رَدَاحٌ** a large bowl or dish, **رُدْحٌ** ; **قَذَالٌ** the neck, **قُذْلٌ** ; **سَيَالٌ** a mimosa tree, **سَيْلٌ** ; **خِمَارٌ** a veil, **فُرْشٌ** ; **فِرَاشٌ** a bed, **كُتُبٌ** ; **كِتَابٌ** a book, **حِصَانٌ** a stallion, **حُصْنٌ** ; **سِوَاكٌ** a tooth-stick, **سُوكٌ** ; **قُرَادٌ** ; **كُرْعٌ** the shinbone of an animal, **كُرَاعٌ** ; **شَيْرٌ** Saturday, **قُرْدٌ** a tick, **قُرْدٌ**.

B

REM. Exceptions are **حِجَاجٌ** the bone over the eye, **أُنْثَى** from **أُنْث** [A rare case is **عُنُنٌ** a rein, **عِنَانٌ** ; **حُجَجٌ** female, as though it were formed from **إِنَاتٌ**.]

2. **فُعُولٌ**, **فَعِيلَةٌ**, **فَعِيلٌ**, not derived from verba tertiæ rad. و et ي ; as **سَرِيرٌ** ; **كُتُبٌ** ; **كَثِيبٌ** a sandhill, **قُضْبٌ** ; **قَضِيبٌ** a twig or rod, **سُفْنٌ** ; **مَدِينَةٌ** a city, **سُفِينَةٌ** a ship, **سُرُرٌ** ; **سَرِيرٌ** a seat, throne, bier, **عُمْدٌ** ; **عَمُودٌ** a pillar, **صُحُفٌ** ; **صَحِيفَةٌ** a leaf or page, **مُدُنٌ** ; **رُسُلٌ** a message, a messenger, **رَسُولٌ**.
3. **فُعُولٌ**, **فَعِيلٌ**, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي ; as **نَذِيرٌ** one who warns, **نُذِرٌ** ; **صَبُورٌ** patient, **صَبْرٌ** ; **ذَلُولٌ** docile, [a dromedary,] **وَتْنٌ** ; **فُلُكٌ** ; **قُلُوكٌ** ; **وَتْنٌ** an idol, **وَتْنٌ** ; **أَجَمَةٌ** a brake or thicket, **خُشْنٌ** ; **خُشِنٌ** rough, **خُشِنٌ** ; **نَمْرٌ** a leopard, **نَمْرٌ** ; **أَجَمٌ** ; **ضَبْعٌ** a hyæna, **ضَبْعٌ**.
4. **فُعُلٌ**, **فَعْلٌ**, **فَعْلَةٌ**, **فَعْلٌ**, rare ; as **سَحْلٌ** ; **سُقْفٌ** a roof, **سُقْفٌ** ; **سَحْلٌ** a thin, white piece of cloth, **سُحْلٌ** ; **أَسَدٌ** a lion, **أَسَدٌ** ; **فُلُكٌ** a sphere, the heavens, **فُلُكٌ** ; **وَتْنٌ** ; **وَتْنٌ** an idol, **وَتْنٌ** ; **أَجَمَةٌ** a brake or thicket, **خُشْنٌ** ; **خُشِنٌ** rough, **خُشِنٌ** ; **نَمْرٌ** a leopard, **نَمْرٌ** ; **أَجَمٌ** ; **ضَبْعٌ** a hyæna, **ضَبْعٌ**.

D

A *Plur. Fract.*III. *فَعُلُ* continued.*Sing.*

5. *فَاعِلُ*, rare; as *تَاجِرُ* a merchant, *تُجَرُ*; *بَازِلُ* a full-grown camel, *بُزِلُ*.

REM. The form *فَعُلُ* is admissible in all these cases*, unless the word comes from a radical mediæ geminata; e.g. *كُتِبَ*, *قُضِبَ*, *رُسِلَ*, *أُسِدَ*, *بُشِرَ*, *عُدِرَ*, *شِيرَ* (for *شِيرَ*), *بِيضَ* (for *بِيضَ*), instead of which *بُوضَ* is sometimes used), *نِيْبُ* full-grown she-camels (for *نَيْبُ*), from *نَابُ* (for *نَيْبُ*). Forms like *لَذِيذُ* pleasant, *لُدُ* the common fly, *ذُبُ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرُ*, *سُرُرُ*; *جَدِيدُ* new, *جُدُدُ* or *جُدُ*.

B

IV. *فَعُلُ*.

- C 1. *فَعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعُ*; *حِكْمَةٌ* a maxim, *حِكْمُ*; *لِمَّةٌ* a lock of hair, *لِمَمُ*; *سِيرَةٌ* mode of walking, manner of living, character, *سِيرُ*; *إِسْوَةٌ* an example or pattern, *إِسَى* (for *إِسَى*); *بُنْيَةٌ* a building, *بِنَى*, *رِشْوَةٌ* a bribe, *رِشَا* or *رِشَى*.
2. *فَعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمُ*; *ضَيْعَةٌ* a farm, *ضَيْعُ*; *بَذْرَةٌ* a skin for milk, *بَذَرُ*; *هَضْبَةٌ* a shower of rain, *هَضْبُ*; *تَارَةٌ* a time, *تَيْرُ*; *قَامَةٌ* a fathom, *قَيْمُ*; *ثَلَّةٌ* a flock of sheep, *ثَلَلُ*.
- D

V. *فَعَالُ*.

1. *فَعْلُ* (not primæ or secundæ rad. *ى*), *فُعْلُ*, *فُعْلُ*; as *بَحْرُ* a sea,

* [Again, *سُدُفُ* Persian curved bows (Tabarî, i. 957, l. 1) is said to be the plural of *سُدْفَاءُ*. R. S. It may be a poetical license for *سُدُفُ*. For, as a rule, just as the form *فَعْلُ* may be changed into *فُعْلُ* (*عَلَى مَذْهَبِ التَّعْوِيضِ*), so *فُعْلُ* may be replaced by *فَعْلُ*.]

Plur. Fract.

A

V. فَعَالٌ continued.

Sing.

بِحَارٌ a piece of cloth, a dress, ثِيَابٌ; ظَبْيٌ a gazelle,
قِدَاحٌ an arrow, قِدَاحٌ; ذِئْبٌ a wolf, ذِئَابٌ; رِيحٌ a wind,
ظِلٌّ a shade, a shadow, ظِلَالٌ; رُمَحٌ a spear, رِمَاحٌ;
خُفٌّ a boot, خِفَافٌ.

2. فَعْلَةٌ (rare), فَعْلَةٌ; as قَصْعَةٌ a dish, قِصَاعٌ; مَرَّةٌ an occasion, B
a time, مِرَارٌ; رَوْضَةٌ a garden, رِيَاضٌ; ضَيْعَةٌ a farm, ضِيَاعٌ;
لُحْحَةٌ a milch-camel, لِقَاحٌ; رُقْعَةٌ a scrap of cloth or paper,
a note, رِقَاعٌ; بُقْعَةٌ a low-lying, level district, بِقَاعٌ; قُبَّةٌ a
dome, قِبَابٌ.

REM. امْرَأَةٌ, a woman, has a plural of this form, نِسَاءٌ.

3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediæ rad. geminatæ or C
tertiæ rad. و et ي; as جَبَلٌ a hill, جِبَالٌ; جَمَلٌ a he-camel,
جَمَالٌ; رَقَبَةٌ the neck, رِقَابٌ; ثَمَرَةٌ a fruit, ثِمَارٌ; حَسَنٌ, fem.
حَسَنَةٌ, handsome, حَسَانٌ.

4. فَعْلٌ; as رَجُلٌ a man, رِجَالٌ; سَبُعٌ a beast of prey, سِبَاعٌ;
ضِبَاعٌ a hyæna, ضِبَاعٌ.

5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives; as صَعْبٌ difficult, صِعَابٌ; D
عَذْبٌ sweet, عِذَابٌ; صَلْبٌ hard, صِلَابٌ.

6. فَعْلٌ; as رَطْبٌ fresh ripe dates, رِطَابٌ; رَبْعٌ an early born
camel's colt, رَبَاعٌ; هَبْعٌ a late born camel's colt, هِبَاعٌ.

7. فُعْلَى, not fem. superlatives; as اُنْثَى female, اِنَاثٌ; خُنْثَى
a hermaphrodite, خِنَاثٌ.

A *Plur. Fract.*V. *فَعَالٌ* continued. *Sing.*8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *خِمَاصٌ*; *خُمَصَانٌ* *lean, slim*, *نَدَامٌ*.9. *فُعْلَانٌ*, fem. *فُعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضَبَانٌ* *angry*, *غَضَابٌ*; *رَيَّانٌ*, f. *رَيَّا*, *satisfied with drink*, *رَوَاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كَبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *ضِعَافٌ* [*ضَعِيفٌ* *feeble*]; *مَرِاضٌ*, *مِرَاضٌ*; *شَرِافٌ*, *كَرَامٌ*; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طَيَالٌ*); *لَتِيمٌ* *base*, *لِتَامٌ*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جَيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خِيَارٌ*.

C

REM. From words *tertiæ rad.* *و* et *ى* this form is rarely used; as *نَقَاءٌ* *pure*, *نَقَى*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*; *نِهَالٌ* *drinking, thirsty*, *نَاهِلٌ*; *تَجَارٌ* *a merchant*, *تَاجِرٌ*; *قِيَامٌ* *standing*, *نَائِمٌ* *sleeping*, *نِيَامٌ*; *رَاعٍ* (for *رَاعِيٌ*) *a shepherd*, *رِعَاءٌ*; *نَوَافٌ* *fat*, *نَوَاءٌ*.

D

[REM. a. Rare cases are *جَيَادٌ* from *جَوَادٌ* *a courser*; *بَطَاحٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *أَعْجَفٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشْرَاءٌ* and *نُفْسَاءٌ*.][REM. b. The plural *فَعَالٌ* is said to occur in a few words (see *Ḥarīrī*, *Dorrat*, ed. Thorb. 97 seq. and *Ḥafāgī*'s comm.

Plur. Fract.

A

V. **فَعَالٌ** continued.

Sing.

141 seq.) as **بُسَاطٌ** from **بُسْطٌ** a she-camel with her own calf, **تُنَائٍ** from **تُنْيٌ** a sheep or goat in the second year, **رُخَالٌ** from **رُخْلٌ** or **رِخْلٌ** a ewe lamb, **رُذَالٌ** from **رَذْلٌ** mean, **رُعَاءٌ** from **رَاعٌ** a shepherd, **صَبَائٍ** from **صَابِيٌ** a Sabian (see the Gloss. to Ṭabari). Some say that it is another form for **فَعَالٌ**, others B that it is really a collective (**اِسْمٌ جَمْعٍ**). D. G.]

VI. **فُعُولٌ**.

1. **فُعُولٌ**; as **فُعُلٌ**, **فُعْلٌ**, **فُعْلٌ**; as **بَحْرٌ** a sea, **بُحُورٌ**; **نَفْسٌ** the soul, **نُفُوسٌ**; **كَهْلٌ** a middle-aged man, **كُهُولٌ**; **ضَرْسٌ** a molar tooth or grinder, **ضُرُوسٌ**; **جِلْدٌ** a skin, **جُلُودٌ**; **جُنْدٌ** a military force, C **جُنُودٌ**; **جِيدٌ** the neck, **جِيُوشٌ**; **جَيْشٌ** an army, **بُرُودٌ** a robe, **بُرْدٌ**; **جَبُودٌ**; **جَبُودٌ** a gazelle, **ظَبْيٌ** (for **ظَبْيُ**); **دَلْوٌ** a bucket, **دَلِيٌّ** (for **دَلْوِيٌّ**); and, by assimilation of the vowels, **دِلِيٌّ** (comp. § 215).

REM. a. From words med. rad. **و** of the forms **فُعْلٌ** and **فُعْلٌ** this plural is rare; e.g. **فُوجٌ** a troop, **فُوُوجٌ**; **حَوْلٌ** a year, **حُوُولٌ** (or **حُوُولٌ**). **قَوْسٌ** a bow, usually makes **قُوسِيٌّ** or **قُوسِيٌّ**, D as if from **قُسُوٌ**.

REM. b. In words med. rad. **ي** the vowel of the first syllable is sometimes assimilated to the second radical, as **بَيْتٌ** a house, **بَيُوتٌ** or **بَيُوتٌ**; **شَيْخٌ** an old man, a chief, a doctor, **شَيُوخٌ** or **شَيُوخٌ**; **عَيْنٌ** an eye, **عَيُونٌ** or **عَيُونٌ** (comp. § 269, rem. c).

2. **فُعُولٌ**; as **أَسَدٌ** a lion, **أُسُودٌ**; **نَدَبٌ** a scar, **نُدُوبٌ**; **كَبِدٌ**

A *Plur. Fract.*VI. *فُعُولُ* continued.*Sing.*

the liver, كُبُودٌ ; وَعَلٌ *a mountain-goat*, وَعُودٌ ; مَلِكٌ *a king*,
 عَصَاٌ *a staff*, نَيْبٌ (for نَيْبٌ) *a canine tooth*, مَلُوكٌ ;
 عَصِيٌّ (for عَصُويٌّ), or by assimilation عَصِيٌّ ; دَمٌ *blood* (for
 دِمِيٌّ or دِمِيٌّ, دَمَوٌ, دَمِيٌّ).

B

REM. From words med. rad. و of the form فَعَلٌ this
 plural is rare ; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سَوُوقٌ (or
 سَوُوقٌ).

3. فَعْلَةٌ, rare ; as بَدْرَةٌ *a skin for milk, a purse of money*,
 خُرُوبٌ ; حَقُوبٌ *a period of time*, حَقْبَةٌ ; دَوَاةٌ *a casket*, حَقُوقٌ ;
 دَوِيٌّ or دَوِيٌّ, دَوِيٌّ *an inkhorn*, دَوِيٌّ or دَوِيٌّ.

C

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و
 vel ي ; as وَقُوفٌ *standing*, وَقِفٌ ; جَالِسٌ *sitting*, جَالِسٌ ;
 عَتِيٌّ (for عَتِيٌّ) *proud, wicked*, عَاتٍ ; شَاهِدٌ *a witness*, شَهِودٌ ;
 بَكِيٌّ or بَكِيٌّ, بَكِيٌّ *weeping*, بَاكِ or عَتِيٌّ (عَتَوِيٌّ).

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;

D

أَرُومٌ from أَرَمٌ (أَرِمٌ) *a stone set up* ; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فَعَّلُ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et
 ي (with rare exceptions) ; as سَاجِدٌ *prostrating oneself*, سَجَدٌ ;
 نَائِمٌ *sleeping*, نَوَمٌ and نَيَمٌ ; صَائِمٌ *fasting*, صَوَمٌ and صَيَمٌ ;
 سَائِلٌ *pregnant*, سَوَّلٌ and سَيَّلٌ ;

Plur. Fract.

A

VII. **فَعَّلَ** continued. *Sing.*

غَائِبٌ; [طَلَّقَ repudiated, طَالِقٌ; حَيْضٌ menstruating, حَائِضٌ]
absent, غَائِبٌ غَارَ a soldier, غُزًى (for غُزًى or غُزُو, § 213).

2. فَاعِلَةٌ, fem. of the preceding; as نَائِحَةٌ *mourning*, نَوْح.

REM. a. The substitution of *kèsr* for *ḍamm* is allowable in the first syllable of فَعَّلَ from verba med. و et ی, in which B case the و must be changed into ی; as خَوَّفَ, خَيَّفَ for خَوَّفَ, خَيَّفَ; from خَافَ *fearing*; صَيَّرَ, from صَامَرَ *fasting*; etc.

[REM. b. Anomalous is عَزَلَ from أَعْزَلَ *having no weapon.*]

VIII. فُعَالٌ.

ى et و verbal adjectives, not derived from verba tertiæ rad. [or med. gem.] (with rare exceptions); as حَكَمٌ *a judge*; كَافِرٌ *an unbeliever*; صَانِعٌ *an artisan*; تَبَاعٌ *a follower*; جَاهِلٌ *ignorant*; نَائِبٌ *a deputy*; غَزَاؤُ *a soldier*; نَوَامٌ *sleeping*; نُوبٌ *an offender*; جُنَاءٌ *avoiding*, صَادٌ*.

IX. **فَعَلَةٌ**.

1. **فَاعِلٌ**, verbal adjectives, denoting rational beings, and not derived from verba tertiæ rad. **و** et **ي**; as **فَاعِلٌ** a workman, **د** **كَمَلَةٌ**; **كَامِلٌ** perfect, **كَافِرٌ** an unbeliever, **كَافَرٌ** **فَعَلَةٌ**; **طَائِعٌ** obedient, **طَاعَةٌ** (for **طَوَعَةٌ**); **بَارٌّ** pious, dutiful, **بَارٌّ** **سَحَرَةٌ** a conjuror, **سَاحِرٌ** **بَاعَةٌ** (for **بَيْعَةٌ**), **بَائِعٌ** selling.

* [فَلَّالٌ] *defeated, fugitives*, properly pl. of فَالٌّ, is by usage pl. of فُلٌّ. R. S.]

A *Plur. Fract.*IX. *فَعَلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med. و* sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَاكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bad, *خَمِئَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاةٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فُعَلَةٌ*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from *verba tertiæ rad. و* et *ى*; as *غَازٍ* a soldier, *غَزَاةٌ* (for *غُزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيَّةٌ*); *رَاقٍ* a reciter, rehearser, or *traditionary*, *رَوَاةٌ* (for *رَوِيَّةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنَيَّةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of *Hijāz* *الصَّبَاةُ* (*Sabians*) for *الصَّابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بَارٍ* from *بَرَاةٌ* a falcon.]

D XI. *فَعَلَةٌ*.

1. *فُعْلٌ*, not derived from *verba tertiæ rad. و* et *ى*; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌّ* a bear, *دِيبَةٌ*; *كُوزٌ* a jug, *كِوَزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.

2. *فُعْلٌ*, *فُعْلٌ*, with the same restriction, rare; as *ثَوْرٌ* an ox, *ثَوْرَةٌ* or *ثِيرَةٌ*; *زَوْجٌ* a husband or wife, *زَوَاجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعْلَةٌ continued. Sing.

man, شَيْخَةٌ; غَرْدٌ a truffle, غَرْدَةٌ; رَطْلٌ soft, lax, flaccid, رَطْلَةٌ;
 قِرْدٌ an ape, قِرْدَةٌ; قِطٌ, هِرٌّ a tom-cat, قِطَطَةٌ, هِرْرَةٌ; دِيكٌ a cock,
 دِيكَةٌ; فِيلٌ an elephant, فَيْلَةٌ.

XII. فَعْلَةٌ.

B

1. فَعْلٌ; as ثَوْرٌ a bull, ثَيْرَةٌ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعْلٌ; as وَلَدٌ a child, وَلَدَةٌ; جَارٌ (for جَوْرٌ) a neighbour, جَمِيرَةٌ;
 قَاعٌ level ground, قَيْعَةٌ; أَخٌ (for أَخُو) a brother, إِخْوَةٌ; فَتًى
 (for فَتًى) a youth, فَتْيَةٌ.

3. فَعَالٌ; as غَزَالٌ a gazelle, غَزْلَةٌ; غُلَامٌ a youth, a slave,
 شَجْعَةٌ brave, شُجَاعٌ; غِلْمَةٌ.

C

4. فَعِيلٌ; as صَبِيٌّ (for صَبِيُو) a boy, صَبِيَّةٌ; جَلِيلٌ thick, coarse,
 big, great, جَلَّةٌ; خَصِيٌّ a gelding, a eunuch, خَصِيَّةٌ.

REM. اِمْرَأَةٌ a woman, has a plural of this form, نِسْوَةٌ.

[The plural فَعْلَةٌ varies in almost all cases with فَعْلَانٌ. R.S.]

XIII. أَفْعُلٌ.

D

1. أَفْعُلٌ, not derived from verba mediæ rad. وِ et يِ; as بَحْرٌ
 a sea, أَبْحَرُ; نَفْسٌ the soul, أَنْفُسٌ; فُلْسٌ a copper coin, أَفْلُسٌ;
 [أَسْطَرٌ a line of writing, سَطْرٌ]; أَضَبٌ a lizard, أَضَبٌ (for أَضِبُّ);
 وَجْهٌ the face, أَوَجْهٌ; دَلْوٌ a bucket, أَدْلٌ (for أَدْلِي or أَدْلُو);
 ظَبْيٌ an antelope, أَظْبٌ (for أَظْبِي); يَدٌ (for يَدِي) the hand,
 أَيَدٌ (for أَيَدِي).

A Plur. Fract.

XIII. ^{9 3 0 E}افعل continued. *Sing.*

REM. Exceptions are, for example, ثَوْبٌ *a piece of cloth, a garment*, ثَوْبٌ or ثَوْبٌ; قَوْسٌ *a bow*, قَوْسٌ or قَوْسٌ; سَيْفٌ *a sword*, سَيْفٌ; عَيْنٌ *an eye, a fountain*, عَيْنٌ.

2. Feminine quadriliterals, not ending in ةـ, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm*, أَذْرَعٌ; عَنَاقٌ *a female kid*, أَعْنَقُ;

B ^{يَمِينُ} *the right hand, an oath*, ^{أَيْمَنُ} *شِمَالُ* *the left hand,*
^{أَشْمَلُ} *لِسَانُ* *the tongue**, ^{أَشْمَلُ} *عُقَابُ* *an eagle, أَعْقَبُ*.

3. **فَعَلَ**, **فِعِلَّ**, **فُعِلَّ**, not derived from *verba mediæ rad.* و et ى.
 rare; as **أَجْبَلَّ** *a hill*, **زَمَنٌ** *time*; **أَزَمَنُ** *عَصَا* (for **عَصَوٌ**)
a staff; **أَعْصَى** (for **أَعْصَوُ** or **أَعْصَى**); **رَجَلٌ** *a leg or foot*, **أَرْجَلٌ**;
أَقْفَلٌ, **قُفْلٌ** *a lock*, **أَذُوبٌ**; **أَشْبَلٌ** *a lion's cub*, **أَذْبٌ** *a wolf*.

C REM. بَرَّ, *a well*, has أَبَوْر and, by transposition, أَبَرْ
 From radicals mediæ و et ی occur, for example, دَارُ *a house*,
 اَسْوَقُ, سَاقُ *the shank*; اَدَّرُ, اَدَوْرُ, اَدَوْرُ, and, by transposition, اَدَوْرُ,
 اَنِيبُ, نَابُ (for نَيْبُ) *a canine tooth*, اَنُوْرُ, نَارُ *fire*; اَسْوَقُ

4. **أَرْقُبُ**, rare; as **أَكْمَةُ** a hillock, **أَكْمُ**; **رَقَبَةٌ** the neck, **أَكْمُ**; **أَمَةٌ** a maidservant, (for **أَمَوَةٌ**), **أَمٍ** (for **أُمِّي**); **نَاقَةٌ** a she-camel, **أَيْئَنُ** and, **أَيْئَنُ**, whence, by transposition, **أَيْئَنُ** and, dialectically, **أُونُ**.

REM. أَفْعَلٌ occurs now and then in a few other forms; as
 ضَلَعٌ a rib; أَسْبَعٌ a beast of prey; أَنْمَرٌ a leopard; نِمْرٌ
 a lion; أَغْرَبٌ a raven; غَرَابٌ; أَنْهَرٌ day; نَهَارٌ; أَضْلَعٌ
 etc.

* [If fem.; for if masc. it has **أَلْسِنَةٌ** (XV. 1), according to *El-Mubarrad 50, l. 5 *seq.* D. G.]

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare ; as *شَرِيفٌ* noble, *أَشْرَافٌ* ; *مَيِّتٌ* or *مَيِّتٌ* (for *مَوِيَّتٌ* , § 242),
dead, *أَمْوَاتٌ*.

REM. *أَفْعَالٌ* occurs now and then in a few other forms ;
as *أَفْعَالٌ* an enemy, *أَعْدَاءٌ* ; *فُلُوٌ* a weaned foal, a colt, *أَفْلَافٌ* ;
أَجَنَانٌ a right hand, an oath, *أَيْمَانٌ* ; *جَنَانٌ* the heart, *أَجَنَانٌ*.

B XV. *أَفْعَلَةٌ*.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فِعَالٌ*, and *فُعَالٌ* ;
as *جَنَاحٌ* a wing, *أَجْنَحَةٌ* ; *طَعَامٌ* food, *أَطْعَمَةٌ* ; *زَمَانٌ* time,
أَزْمَنَةٌ ; *لِسَانٌ* the tongue*, *أَغْذِيَةٌ* ; *غِذَاءٌ* ; *أَدْوِيَةٌ* ; *دَوَاءٌ* ; *أَزْمَنَةٌ* ;
إِمَامٌ (for *إِلَهَةٌ*) ; *إِلَهٌ* ; *أَحْمِرَةٌ* ; *أَحْمَرٌ* ; *أَسِنَّةٌ* ;
an 'imām or priest, *أَيْمَةٌ* or *أَيْمَةٌ* (for *أَيْمَةٌ*) ; *فِنَاءٌ* a courtyard,
أَغْرِبَةٌ ; *غُرَابٌ* ; *أَفْتَدَةٌ* ; *فَوَادٌ* ; *أَفْنِيَةٌ* ;
أَعْمِدَةٌ ; *عَمُودٌ* ; *أَزَقَّةٌ* ; *زُقَاتٌ* ; *أَغْلَمَةٌ* ;
أَقْضَبَةٌ ; *قَضِيبٌ* ; *أَرْغَفَةٌ* ; *رَغِيفٌ* ;
أَقْفَرَةٌ ; *قَفِيرٌ* ; *أَكْثَبَةٌ* ; *كَثِيبٌ*.

2. *فَعِيلٌ*, verbal adjectives, derived from verba mediæ rad.

- D geminatae or ultimæ rad. *و* et *ى* ; as *عَزِيزٌ* mighty, glorious,
أَعِزَّةٌ (for *أَعِزَّةٌ*) ; *عَفِيفٌ* temperate, chaste, *أَعِفَّةٌ* ;
صَبِيٌّ a boy, *أَحَبَّةٌ* ; *حَبِيبٌ* ; *أَشَحَّةٌ* ; *أَصْبِيَّةٌ* ; *صَبِيٌّ* (for *صَبِيٌّ*),
أَعْيَةٌ ; *أَنْجِيَّةٌ* ; *نَجِيٌّ* a confidant, *أَنْجِيَّةٌ* ; *أَعْيَةٌ* ; *أَعْيَةٌ*.

* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. Sing.

3. أَفْرِخَةٌ, rare; as فُرُخٌ the young of a bird, فَعْلٌ; نَعْلٌ a shoe, أَنْعَلَةٌ; نَجْدٌ a high land, أَنْجَدَةٌ; زَرٌّ a button, أَنْجَدَةٌ; جُحْرٌ a tower, أَبْرَجَةٌ; أَجْرَةٌ the hole of a reptile, أَجْرَةٌ.

B

4. زَوْدٌ (for زَادٌ), أَطْبَقَةٌ, rare; as طَبَقٌ a cover or lid, فَعْلٌ; خَالٌ (for خَوْلٌ) an uncle (by the mother's side), أَخْوَلَةٌ; قَفَا (for قَفَى or قَفْوٌ) the back of the neck, أَقْفِيَةٌ; [أَحْيِيَّةٌ vulva, نَدَى moisture, dew, أَنْدِيَّةٌ]; خَزَزٌ a buck-hare, أَخْزَزَةٌ (for أَخْزَزَةٌ).

REM. سَحَاءَةٌ is rarely used in some other forms; as سَحَاءَةٌ C or سَحَايَةٌ a sealed strip of paper (with which a letter is bound), أَنْدِيَّةٌ, وَأَدِيَّةٌ a watercourse, وَأَدِيَّةٌ; وَأَدِيَّةٌ an assembly, وَأَدِيَّةٌ.

XVI. فَوَاعِلٌ*.

1. فَوَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ; طَابَقٌ a pot, a crucible, طَوَابِقٌ; قَالَبٌ a mould, قَوَالِبٌ.
2. فَوَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثٌ; حَافِرٌ D a hoof (of a horse or ass), حَوَافِرٌ; جَانِبٌ a side, جَوَانِبٌ; كَاهِلٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ the top of a

* [By the influence of و the preceding Fèthā often, in vulgar pronunciation, passes into damma, as طَوَارِقُ Touareg, جَوَارٍ female slaves. In the old language there are some instances of it in proper names, e.g. صَوَاتِقُ, عَوَارِضُ, عَوَارِمُ, كَوَاجِبُ. D. G.]

A *Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; *سَاحِلُ* the seashore, *شَوَاهِدُ* an example, *سَوَاحِلُ*.

3. *فَاعِلُ*, verbal adjectives, applicable to men, rare; as *فَارِسُ* a horseman, *فَوَارِسُ*; *تَابِعُ* a follower, *تَوَابِعُ*; *نَاكِسُ* hanging the head, *نَوَاقِسُ*; *هَالِكُ* perishing, *هَوَالِكُ*; *خَالِفُ* remaining behind, *خَوَالِفُ*.

4. *فَاعِلُ*, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as *حَامِلُ* pregnant, *حَوَامِلُ*; *نَاهِدُ* having swelling breasts, *نَوَاهِدُ*; *طَوَالِقُ* divorced, *حَوَائِضُ* menstruating, *حَائِضُ*.

C 5. *فَاعِلَةٌ*, substantives and fem. verbal adjectives; as *فَاكِهَةٌ* fruit, *صَوَاعِقُ* a thunderbolt, *صَاعِقَةٌ*; *فَوَاكِهُ* witticism, a joke, *نَوَادِرُ*; *أَوَانِسُ* cheerful, sociable, *أَنْسَةٌ* a female companion, *صَوَاحِبُ* distinguished people, the upper classes, *خَوَاصُّ* (for *خَوَاصِصُ*); *عَوَامُّ* common people, the vulgar, *عَوَامٌّ* (for *عَوَامِرُ*); *فَوَائِدُ* gain, profit, *فَائِدَةٌ*; *جَارِيَةٌ* a girl, *جَوَارٍ* (for *جَوَارِي*, see no. XXIII., rem.); *نَاحِيَةٌ* a quarter of the sky, a region, a district, *نَوَاحٍ* (for *نَوَاحِي*).

REM. Initial *و* is changed into *أ*; as *وَاصِلَةٌ* joining or adding, a proximate cause, *أَوَاصِلُ* (for *وَوَاصِلُ*); *وَاقِيَةٌ* custody, a guard, *أَوَاقٍ* (for *وَوَاقِي*), which is also the plural of *أَوْقِيَّةٌ* = *أَوْقِيَّةٌ* an ounce.

Plur. Fract.

A

XVI. *فَوَاعِلُ* continued. *Sing.*

6. *حَوَاتٍ*, *نَافِقَاءَ*, *قَاصِعَاءَ*, *دَامَاءَ*, *حَاثِيَاءَ*; as *فَاعِلَاءَ*; *حَوَاتٍ* (for *حَوَاتِي*), *دَوَامٍ* (for *دَوَامِي*), *قَوَاصِعُ*, *نَوَافِقُ*, *سَابِيَاءَ* a caul, *سَوَابٍ* (for *سَوَابِي*).

XVII. *فَعَائِلُ*.

Fem. quadrilaterals, of which the third letter is servile or quiescent B
(a long vowel), whether they have the fem. termination *-ة*, or
not; as *سَحَابَةٌ* a cloud, *سَحَائِبُ*; *رِسَالَةٌ* an embassy, a letter,
a treatise, *رَسَائِلُ*; *ذَوَابَةٌ* a lock of hair, *ذَوَائِبُ*; *جُعَالَةٌ* or *جَعِيلَةٌ*
wages, *جَعَائِلُ*; *جَزِيرَةٌ* an island, *جَزَائِرُ*; *صَحِيفَةٌ* a written
leaf, a letter, a book, *صَحَائِفُ*; *صَفِيحَةٌ* a board or plank, a
slab, *صَفَائِحُ*; *كَرِيمَةٌ* noble, *كَرَائِمُ*; *ذَبِيحَةٌ* slaughtered, a
victim, *ذَبَائِحُ*; *حَلُوبَةٌ* a milch-camel, *حَلَائِبُ*; *شِمَالٌ* the north C
wind, *شَمَائِلُ*; *شِمَالٌ* the left hand, *شَمَائِلُ*; *جَزُورٌ* a she-camel
for slaughter*, *جَزَائِرُ*; *عَجُوزٌ* an old woman, *عَجَائِرُ*; *ذُنُوبٌ*
a large bucket, *ذَنَائِبُ*.

REM. *فَعَائِلُ* occurs rarely in a few other cases; as *أَفِيلٌ*
a young camel, *أَفَائِلُ*; *ضَمِيرٌ* a pronoun, *ضَمَائِرُ*; [*دَلِيلٌ* a proof,
دَلَائِلُ; *وَصَائِدٌ* a court, *وَصَائِدُ*]; *حَاجَةٌ* a want or need, a thing, D
affair or business, *حَوَائِجُ*; *ضَرَّةٌ* a second wife, *ضَرَائِرُ*; *حُرَّةٌ*
a free woman, *حَرَائِرُ*; [*كَنَّةٌ* a daughter in law, *كَنَائِنُ*];
مَرَاتِرُ الشَّجَرِ bitter kinds of trees, from *مَرَّةٌ*; *لَيْلٌ* the night,
لَيَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*XVIII. *فُعْلَانُ*.*Sing.*

1. *فُعِلَ*, from radicals mediæ *و* and *ح*; as *حُوتٌ*, *نُونٌ*, a fish, *حِيتَانٌ*, *سُورٌ* a wall, *سِيرَانٌ*, *عُودٌ* a piece of wood, a branch, *نِينَانٌ*, *دُودٌ* a worm, *دِيدَانٌ*.

- B 2. *فَعِلَ*; as *خَرَبٌ* a male bustard, *خَرِبَانٌ*; *وَصَعٌ* a kind of small bird, *وِصْعَانٌ*, *وَرَلٌ* a lizard, *وِرْلَانٌ*; *تَاجٌ* (for *تَوَجٌ*) a crown, *نَارٌ*, *جِيرَانٌ*, *جَارٌ* a neighbour, *بَابٌ* a door, *تَبِيجَانٌ*, *فَتَيٌ* (for *فَتَيٌ*) a youth, *فَتَيَانٌ*, *أَخٌ* (for *أَخُو*) a brother, *إِخْوَانٌ*.

- C 3. *فُعِلَ*; as *صُرِدٌ* a kind of bird, *صِرْدَانٌ*; *نُعْرٌ* a nightingale, *خِرَانٌ*, *خِرَزٌ* a buck-hare, *جِرْدٌ* a field-rat, *جِرْدَانٌ*, *جُعِلَ* a black beetle, *جُعْلَانٌ*.

4. *فُعَالٌ*, and more rarely *فَعَالٌ* and *فِعَالٌ*; as *غَلَامٌ* a boy, a slave, *غِلْمَانٌ*, *غُرَابٌ* a raven, *غَرِبَانٌ*, *عُقَابٌ* an eagle, *عُقْبَانٌ*, *ذَبَابٌ* a fly, *ذِبَابٌ*, *غَزَالٌ* a gazelle, *غَزْلَانٌ*, *شَهَابٌ* a firebrand, a meteor, *شِهْبَانٌ*, *صَوَارٌ* a herd of wild cattle, *صِيرَانٌ*.

- D 5. *فُعِلَ* and *فَعِلَ*, rare; as *عَبْدٌ* a slave, *عَبْدَانٌ*, *وَعْدٌ* a slave, *وَعْدَانٌ*, *ثَوْرٌ* a bull, *ثِيرَانٌ*, *ضَيْفٌ* a guest, *ضَيْفَانٌ*, *فَأْرٌ* a mouse, *فَأْرَانٌ*, *رَأْلٌ* a young ostrich, *رِثْلَانٌ*, *صِنُوٌ* one of two or more trees growing from a single root, *صِنَوَانٌ*, *قِنُوٌ* a bunch of dates, *قِنَوَانٌ*, *نِيرٌ* a yoke, *نِيرَانٌ*.

6. *فَعِيلٌ*, rare; as *قَضِيبٌ* a branch, *قَضْبَانٌ*, *ظَلِيمٌ* a male ostrich,

Plur. Fract.

A

XVIII. فَعْلَانُ continued. Sing.

خَصِيٌّ ; صَبِيَّ (for صَبِيٌّ) a boy or child, صَبِيَّانُ ; ظِلْمَانُ a gelding, a eunuch, خَصِيَّانُ.

[7. فَعُولٌ, rare ; as خُرُوفٌ a lamb, خُرْفَانُ.]

8. كُعَيْتٌ, جُمَيْلٌ, not diminutives, rare ; as تَمْلَانُ, كِتْمَانٌ a sort of wild cat, جَمْلَانُ, نُجَيْلٌ, a nightingale, B

9. كَرَوَانٌ ; شَقْدَانٌ a male chamæleon, فَعْلَانٌ, rare ; as وَرْشَانٌ a wood-pigeon, كِرَوَانٌ a bustard,

10. جَانٌّ a spiritual being, حَيْطَانٌ a wall, حَائِطٌ, rare ; as جَنَّانٌ, أَلْحِنٌ of the class called فَاعِلٌ,

REM. اَمَةٌ (for اَمَوَةٌ), a maidservant, has اِمَوَانٌ ; and C نِسَوَانٌ, a woman, an irregular plural اِمْرَأَةٌ.

XIX. فُعْلَانُ.

1. فُعْلٌ, more rarely فَعْلٌ ; as وَغْدٌ a slave, سُقْفَانٌ a roof, سَقْفٌ, وَغْدَانٌ ; وَغْدَانٌ a slave, عَبْدَانٌ ; ظَهْرٌ the back, the short side of a wing-feather, بَطْنٌ the belly, the long side of a wing-feather, بَطْنَانٌ ; [حَبَّانٌ grain, حَبٌّ] ذَنْبٌ a wolf, ذُؤَبَانٌ ; قِنُوٌّ a bunch of dates, قُنُونٌ ; زِقٌّ a skin for water, etc., زَقَّانٌ.

2. بَرْقَانٌ, حَمَلٌ, بَرْقٌ ; بُلْدَانٌ, بَلَدٌ a town, فُعْلٌ ; دُكْرَانٌ, ذَكَرٌ a male, حُمْلَانٌ.

3. فُعَالٌ, rare ; as زَقَّانٌ a lane, a strait, زَقَاتٌ ; شَجَاعٌ brave, شُهْبَانٌ, شَهَابٌ a firebrand, a meteor, حَوَارٌ an unweaned foal of a camel, حُورَانٌ.

A *Plur. Fract.*XIX. *فُعْلَانُ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيبٌ* a twig or rod, *قُضْبَانٌ*; *كَثِيبٌ* a sand-hill, *كُثْبَانٌ*; *ظَلِيمٌ* a male ostrich, *ظُلْمَانٌ*; *خَلِيلٌ* a friend, *خُلَلَانٌ*; *قَرَى* a channel for irrigation, *قُرَيَانٌ*; *صَبِيٌّ* a boy or child, *صُبَيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from verba mediæ rad. *و* et *ى*; as *رَاكِبٌ* a rider, *رُكَبَانٌ*; *فَرَسَانٌ* a companion, *فُرْسَانٌ*; *فَارِسٌ* a horseman, *فَرَسَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهَبَانٌ*; *شَابٌّ* a youth, *شُبَّانٌ*; *رَاعٍ* a shepherd, *رُعَيَانٌ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانٌ*; *أَصْلَعٌ* bald, *صُلْعَانٌ*; *أَصَمٌّ* deaf, *صُمَانٌ*; *أَعْوَرٌ* blind of one eye, *عُورَانٌ*; *أَبْيَضٌ* white, *عُيْمَانٌ* (for *بَيْضَانٌ*); *أَعْمَى* blind, *عُمَيَّانٌ*.

- REM. The forms *فُعْلَانٌ* and *فَعْلَانٌ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانٌ*, blind of one eye, from *أَعْوَرٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حُورٌ*, we find *عِيرَانٌ* and *حِيرَانٌ*. [*حَشَّانٌ* or *حَشٌّ* a garden has *حُشَّانٌ* and *حِشَّانٌ*.]
- D

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatae or tertiæ rad. *و* et *ى*; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أُمَرَاءٌ*; *رَكِيسٌ* a chief, *رُكَيْسٌ*; *حَكِيمٌ* wise, *ظُرَفَاءٌ*; *ظَرِيفٌ* witty, *بُخْلَاءٌ*; *بَخِيلٌ* stingy, *رُؤْسَاءٌ*.

Plur. Fract.

A

XX. **فُعَلَاءٌ** continued. *Sing.*

a philosopher or sage, a physician, حَكَمَاءُ; نَجِيبٌ noble, نُجَبَاءُ;
 بَيْنٌ clear, plain, eloquent, بَيْنَاءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ *learned*, عَمَلٌ *ignorant*, شَاعِرٌ *a poet*, جَاهِلٌ *ignorant*, عَقْلٌ *wise*, عَقْلٌ *good, right*, صَالِحٌ *good, right*, شَعْرٌ *a poet*.

REM. Examples of rarer cases are : سَمَحٌ *liberal*, سَمَحَاءٌ ; جَوَادٌ *liberal*, جَوْدَاءٌ ; جَبَانٌ *cowardly*, جُبْنَاءٌ (from جَبِينٌ) ; شَجَاعٌ *brave*, شَجْعَاءٌ (from شَجِيعٌ) ; قَتِيلٌ *slain*, قَتْلَاءٌ ; أُسِيرٌ *a prisoner*, أُسْرَاءٌ ; وَدُودٌ *loving*, وَدْدَاءٌ. — خَلِيفَةٌ, *a successor, a deputy, a caliph*, usually makes خَلَاتِفٌ in the former senses, and خُلَفَاءٌ in the last.

XXI. أَفْعَلَاءُ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertię rad. و et ی; as صَدِيقٌ a friend, أَصْدِقَاءُ; قَرِيبٌ a relative, (أَخِلَّاءُ, أَحِبَّاءُ, أَخِلَاءُ, أَحِبَّاءُ) (for أَخِلَّاءُ, أَحِبَّاءُ); أَقْرَبَاءُ; خَلِيلٌ, حَبِيبٌ; أَقْرَبَاءُ; (هُوَ) هَيِّنٌ; أَشَدَّةٌ, شَدِيدٌ; أَطْبَاءُ, طَبِيبٌ a physician, بَيِّنٌ; أَلْيَنَاءُ, (لَيِّنٌ) لَيِّنٌ (for لَيِّنٌ) smooth, easy, أَهْوَنَاءُ; light, easy, عَمِيٌّ; أَغْنِيَاءُ, غَنِيٌّ; أَغْنِيَاءُ, غَنِيٌّ clear, plain, eloquent, أَعْيَاءُ, أَعْيَاءُ stammering, stammering, أَوْلِيَاءُ, وَلِيٌّ a friend, a weli or saint, أَشَقِيَاءُ, شَقِيٌّ wretched, أَشَقِيَاءُ, شَقِيٌّ liberal, أَشَقِيَاءُ, شَقِيٌّ pious, أَتَقِيَاءُ; and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَنْبِيَاءُ, نَبِيٌّ a prophet, أَنْبِيَاءُ, نَبِيٌّ.

A *Plur. Fract.*XXII. *فَعْلَى*.*Sing.*

1. *أَفْعَلُ*, *فَاعِلٌ*, *فَعِلٌ*, *فَعِيلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *جَرِيحٌ* wounded, *قَتَلَى*; *جَرَحَى*; *لَدِيغٌ* bitten by a snake, *سَقَمَ* by a scorpion, *مَيِّتٌ*; *كَسِرَى* broken, *كَسِيرٌ*; *أَسْرَى* a prisoner, *أَسِيرٌ*; *لَدَغَى* (for *مَوِيَّتٌ*) dead, *مَوْتَى*; *مَرِيضٌ* sick, *مَرَضَى*; *غَرِيقٌ* drowned, *زَمَنٌ* paralytic, *عَيْلَى* poor, *عَائِلٌ*; *هَلَكَى* perishing, *هَالِكٌ*; *غَرَقَى*; *وَجَعَى* in pain, *وَجَعٌ*; *هَرَمَى* decrepit through age, *هَرِمٌ*; *زَمَنَى*; *حَمَقَى* or *أَحْمَقٌ*, silly, *حَمَقٌ**; *جَرَبٌ* or *أَجْرَبٌ*, mangy, scabby, *نَوَكَى* a fool, *أَنَوَكٌ*; *جَرَبَى*.

C

2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسَلَى*; *غَضَبَانٌ* angry, *غَضَبَى*; *غَرْتَانٌ* hungry, *غَرْتَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;

viz., *حَجَلٌ* a partridge, *حِجَلَى*, and *ظَرِبَانٌ* a polecat, *ظَرِبَى*.

XXIII. *فَعَالٍ*.

1. *فَعْلَاءٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارٍ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٍ*; *فَيْفَاءٌ* a desert, *فَيْفٍ*.

D

2. *فَعْلَى*; as *فَتَوَى* a judicial opinion, *فَتَاوٍ*; *دَعْوَى* a claim, *دَعَاوٍ*; *ذِفْرَى* the prominent bone behind the ear, *ذِفَارٍ*.

3. *فَعْلَوَةٌ*, *فَعْلِيَّةٌ*, *فَعْلَاءَةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعَالٍ*; *حِذْرِيَّةٌ* rough ground, *حِذَارٍ*; *عَفْرِيَّةٌ* the

* [لِلْأَزْدَوَاجِ] *كَيْسَى* clever has *كَيْسَى* in order that it may resemble.

its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَعَارٍ; تَرْقُوتُهُ the collar-bone, تَرَاتِي; عَرْقُوتُهُ the cross-handle of a bucket, عَرَاقِي.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. اَلْفَعَالِي.—In the same way لَيْلٌ B night, makes لَيْالٍ (acc. لَيْالِي); أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي); and أَرْضٌ the earth, أَرَاضٍ (acc. أَرَاضِي).

XXIV. فَعَالِي.

1. عَذْرَاءٌ as عَذَارَى; صَحْرَاءٌ a plain or desert, صَحَارَى; فَيَافٍ a desert, فَيَافِي.
2. حَلَوَى; فِتَاوَى as فِتْوَى a judicial opinion, فِعْلَى; حَلَاوَى sweetmeat, دَعَاوَى a claim, دُفْرَى the prominent C bone behind the ear, ذَفَارَى; شَكَاوَى a complaint, شُكْوَى.
3. فَعْلَى, feminine adjectives, not superlatives; as أُنْثَى female, feminine, أَنَاثَى; حُبْلَى pregnant, حَبَالَى; خُنْثَى a hermaphrodite, خُنَاثَى.
4. فِعْلِيَّةٌ as حَذْرِيَّةٌ rough ground, حَذَارَى; عَفْرِيَّةٌ the hackles of a cock, عَقَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are D interchangeable.

5. سَكْرَانٌ fem. فَعْلَى, and فَعِيلٌ, verbal adjectives; as سَكْرَانٌ drunken, سَكَارَى; غَضَبَانٌ angry, غَضَابَى; غَرَّتَانٌ hungry, غَرَاتَى; غَيْرَانٌ perplexed, حَيْرَانٌ; كَسَالَانٌ lazy, كَسَالَى; كَسَارَى broken, كَسِيرٌ; أَسَارَى a prisoner, أُسِيرٌ; غِيَارَى jealous,

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى ; نَدِيمٌ *a boon-companion*, نَدَامَى ;
 [خَزَايَا *covered with shame* (خُزْيَانُ) ; أَيَامَى ; (أَيْمٌ) *unmarried*].

6. فَعِلٌ, فُعِلٌ, verbal adjectives ; as حَبِطٌ *having a swollen belly*,
 حَذَارَى ; وَجَعٌ *in pain*, وَجَاعَى ; حَذِرٌ *cautious, wary*, حَذَارَى ;
 حَزِنٌ *sad*, حَزَانَى.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى*
 and even *فَعَالَى* ; as سُكَارَى, حُيَارَى, عَجَالَى, غِيَارَى, أُسَارَى,
 عَاطِلٌ and رُدَاقَى has only رَدِيفٌ ; كَسَالَى or كُسَالَى, وَجَاعَى
 only عَظَالَى.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي ; as
 رَعَايَا *subjects*, رَعِيَّةٌ ; مَنَايَا *fate*, مَنِيَّةٌ ; هَدَايَا *a present*, هَدِيَّةٌ ;
 بَلَايَا *a trial or calamity*, بَلِيَّةٌ ; مَاطِيَّةٌ *an animal for riding*,
 مَاطِيَّةٌ ; سَجَايَا *nature, disposition*, سَجِيَّةٌ ; خَطِيَّةٌ (for خَطِيَّةٌ)
a sin, خَطَايَا ; [*عَشَايَا *evening*, عَشِيَّةٌ].

C

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent
 the repetition of the letter ي (see § 179, rem. a).—Many
 grammarians regard these words as being of the form فَعَائِلٌ
 (see XVII.), for هَدَائَى (هَدَاءٌ), etc.

D

8. فَعَالَةٌ, from verba tertiæ rad. و et ي ; as جَدَايَةٌ *a young gazelle*,
 أَدَاوَى ; إِدَاوَةٌ *a small water-skin*, أَتَاوَى ; إِتَاوَةٌ *a tax*, جَدَايَا ;
 هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى ; عَلَاوَةٌ

* [In conjunction with عَشَايَا, for the sake of conformity
 (لِللَازِمِ) غَدَايَا has غَدَايَا.]

Plur. Fract.

A

XXIV. فَعَالَى continued. Sing.

a stout stick, هَرَاوَى ; نَقَاوَةٌ plants of the kind called حَمَضٌ, used for washing clothes, نَقَاوَى ; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَاعِلٌ ; as جَدَايَا for جَدَائِي (جَدَاءٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ي ; as رَوَايَةٌ a camel used in drawing water, a large water-skin, رَوَايَا ; زَوَايَا an intestine, حَوَايَا ; زَاوِيَةٌ a corner, حَوَايَا.

REM. a. Here فَعَالَى is thought to stand for فَوَاعِلٌ ; as رَوَايَا for رَوَائِي (رَوَاءٌ), etc.

[REM. b. Anomalous is نَصْرَانِي from نَصَارَى a Christian.] C

XXV. فَعِيلٌ (rare).

1. بَقَرٌ ; كَلِيبٌ, كَلْبٌ ; عَبِيدٌ, عَبْدٌ ; as فَعُلٌ, فَعُلٌ ; رَحَى, رَحِيٌّ a mill, رَحَى ; بَقِيرٌ, cattle.
2. فِعَالٌ ; as حِمَارٌ an ass, حَمِيرٌ.
3. فَاعِلٌ ; as حَاجٌّ a pilgrim, حَاجِيٌّ ; غَازٍ (for غَازِرٌ) a soldier, ضَائِنٌ, مَعِيْزٌ, مَاعِزٌ ; غَزِيٌّ (for غَزِيوٌ) a sheep, ضَائِنٌ. D

XXVI. فُعُولَةٌ (rare).

فُعُلٌ, فُعُلٌ ; as بَعْلٌ a husband, بُعُولَةٌ, عَمٌّ an uncle (by the father's side), عُمُومَةٌ, عُمَيْرٌ a wild ass, عُيُورَةٌ, خَالٌ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c) ; فُحْلٌ a stallion, صَقْرٌ, نُمُورَةٌ, نَمِرٌ ; خُيُوطَةٌ, خَيْطٌ a thread, صُقُورَةٌ, عُلوْفَةٌ a hawk, عُلوْفَةٌ fodder, عُلوْفَةٌ.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare).*Sing.*

1. *فَعَلٌ*, *فَعْلٌ*; as *ثَوْرٌ* a bull, *ثِيَارَةٌ*; [*فَحْلٌ* a stallion, *فِحَالَةٌ*;
a camel, *جِمَالَةٌ* (also *جُمَالَةٌ*)] ; *ذَكَرٌ* male, *ذِكَارَةٌ*; *حَجَرٌ* a stone,
حِجَارَةٌ.

2. *فَاعِلٌ*; as *صَاحِبٌ* a companion, *صَحَابَةٌ* (also [the more common]
صَحَابَةٌ).

B

XXVIII. *فَعَلٌ* (rare).

1. *فَعْلَةٌ*, *فَعْلَةٌ*; as *حَلَقَةٌ* a ring, a circle, *حَلَقٌ*; *بَكْرَةٌ* a pulley, *بَكْرٌ*.
2. *فَاعِلٌ*, as *نَاهِلٌ* drinking for the first time (of camels), *نَهْلٌ*;
طَالِبٌ seeking, *طَلَبٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *تَابِعٌ* a follower,
an attendant, *تَبِعٌ*; *رَاصِدٌ* lying in wait, watching, *رَصْدٌ*; *حَارِسٌ*
a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*.

C

XXIX. *فَعْلٌ* (rare).

- تَاجِرٌ*; *نَصْرٌ* a helper, *نَاصِرٌ*; *شَرِبٌ* drinking, *شَارِبٌ*; *فَاعِلٌ*
a merchant, *تَجَرٌ*; *صَاحِبٌ* a companion, *صَحْبٌ*; *رَاكِبٌ* a
rider, *رَكِبٌ*; *سَافِرٌ* a traveller, *سَفَرٌ*; [*زَائِرٌ* a visitor, *زَوْرٌ*].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

D

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعْلٌ and فَعْلٌ are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ, rarely مَفْعِلَةٌ and مَفْعَلَةٌ (as ضَبُعٌ a hyæna, مَضْبَعَةٌ; عَبْدٌ a
 slave, مَعْبُدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيفَةٌ
 and مَسِيفَةٌ), and مَفْعُولَاءُ, of which the principal examples in use
 are: أَتَانٌ a she-ass, مَاتُونَاءُ; بَغْلٌ a mule, مَبْعُولَاءُ; تَيْسٌ a he-goat,
 عَبْدٌ مَشْيُوخَاءُ; شَيْخٌ مَحْمُورَاءُ; حِمَارٌ مَتْيُوسَاءُ; B
 a slave, مَعْبُودَاءُ; عِلْجٌ a Christian (or other not Muḥammadan)
 captive or slave, مَعْلُوجَاءُ; عَيْرٌ مَعْيُورَاءُ; كَبِيرٌ large, stout,
 مَكْبُورَاءُ.

REM. b. Many forms of the pluralis fractus seem to be derived,
 not from the singular forms in actual use, but from others, which
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَاءُ, (as شَاعِرٌ
 a poet, شُعَرَاءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَالِكٌ perishing, هَالِكَى,) also from an obsolete فَعِيلٌ (هَالِكٌ).

REM. c. From the preceding table it is obvious that one sing.
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,
 ثِيَارٌ, ثَيْرَانٌ, ثَوْرَةٌ or ثَيْرَةٌ, ثَوْرٌ, ثَوْرٌ; أَبْحَرٌ, بَحُورٌ, بَحَارٌ
 عِبْدَانٌ, أَعْبَدٌ, عَبِيدٌ, أَعْبَدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عَبْدٌ ثِيَارَةٌ
 (besides مَعْبُودَاءُ, مَعْبُدَةٌ, عِبْدَةٌ, عِبْدَى, عِبْدَاءُ, عِبْدَانٌ, عَبْدٌ;
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ a companion, D
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 (تَاءٌ لِتَأْكِيدِ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدُونَ, شَهِدَ, شَهِدَ, شَهِدَ, شَهِدَ; عَابِدٌ *serving, worshipping*, عَابِدُونَ, عَبَّادٌ, عَبَدَةٌ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
- B Again, عَيْنٌ signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is عُيُونٌ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عُيُونٌ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ; in the second, أَبْطُنَةٌ, أَبْطُونٌ, or بُطْنَانٌ; in the third, أَبْطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.
- C

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

- I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) فَعَالِلٌ. *Sing.*
1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبٌ; ضِفْدَعٌ *a frog*, ضَفَادِعُ; دِرْهَمٌ *a dirham*, دِرَاهِمٌ; قَنْطَرَةٌ *a locust*, جُنَادِبُ; بَرَاثِنُ *a claw of a lion*, بُرَّاثِنُ; جَوَاهِرُ *gems*, جَوَاهِرُ; زَعَانِفُ *a fin of a fish*, زَعَانِفُ; قَنَاطِرُ *bridge*, قَنَاطِرُ; كَوَاكِبُ *a star*, كَوَاكِبُ; جَدُولٌ *a streamlet, a column or table (in a book)*, جَدَاوِلُ.
- D
2. Quadriliterals (ة not included), formed from trilateral roots by prefixing أ, ت, or م; as أَصْبَعٌ *a finger*, أَصَابِعُ; أَنْمَلَةٌ *the end*

Plur. Fract.

A

I. مَفَاعِلُ, تَفَاعُلُ, أَفَاعِلُ (فَعَالِلُ) cont. Sing.

of a finger, أَفَامِلُ; آدَمُ Adam, أَوَادِمُ; أَفْعَى a viper, أَفَاعٍ (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجْرِبَةٌ trial, experience, تَجَارِبُ; مَخْلَبُ a claw or talon, مَخَالِبُ; مَنْزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالٌ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرْثِيَةٌ B an elegy, مَرَاثٍ (for مَرَاثِي); [مَرَضِعُ suckling, مَرَاضِعُ].

REM. a. In the plur. fract. of the form مَفَاعِلُ from verba mediæ rad. ي, the ي is not converted after the êlif productionis into hêmza (ة),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, an open space for walking (from سَاح for سَيَح), مَسَاحِي; C whereas مَسَاحٍ is the plural of مَسِيحَةٌ a curl (from مَسَح). In the same form from verba mediæ rad. و, the و is usually retained, as مِقْوَسٌ a bowcase, مَقَاوِسُ; مَفَازَةٌ (from فَاَز for فَوَز) a desert, مَفَاوِزُ; مَلَامَةٌ a reproof, مَلَاوِمُ; مَغَاصٌ (from غَاص for غَوَص) a place for diving, مَغَاوِصُ; but in one or two instances into hêmza (ة), e.g. مُصِيبَةٌ (from صَاب for صَوَب) a misfortune, مَصَاوِبُ, and usually مَصَائِبُ; مَنَارَةٌ D a candlestick, a lighthouse, a minaret, مَنَاوِرُ, and usually مَنَائِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَائِرُ.

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلُ, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِلُ; e.g. أَدْهَمُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

الْأَكْبَرُ, أَرَقَمُ; أَرَقَمُ; أَدَاهُمُ
grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) فَعَالِلُ.

- Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي);
 B as سُلْطَانُ *a sultan*, سِرَاحِينُ *a wolf*, شَيْطَانُ *a devil*; نَوَّارُ *white flowers*, تَبَابِينُ *short drawers*, سَلَّاطِينُ *a sultan*; سَكَكِينُ *a knife*, فُقَّاقِيعُ *a bubble*; شَايِبُ *a lamp*, قَنَادِيلُ *a heavy shower of rain*; مَكُونُكُ [(*كَرَاسِيُ) *a chair*]; كَرَّاسِيُ *a measure*, قَنْدِيلُ *a lamp*; مَكَكِيُ and مَكَكِيُ *a desert*; تَارِيخُ *a chronicle*, تَصَاوِيرُ *a picture*; تَمَائِلُ *a statue*; مَفَاتِيحُ *a key*, مَسَاكِينُ *poor*; مَسَائِمُ *accursed*, مَسَائِمُ *lucky, auspicious*; مَلْعُونُ *a dust-storm with whirlwinds*, مَلَاَعِينُ *a garland or crown*; أَرْجُوزَةٌ *a poem in the metre rağèz*; إِدْحِيُ *an ostrich's nest*, أَدْحِيُ (for أَدْحُو) *a wish*; أَمَانِيُ *a tent-rope*, أَدْحِيُ (for أَدْحُو) *a wish*; أَمَانِيُ *a tent-rope*.
- D

* [This may be lightened also to كَرَّاسِ, as كَرَّاسِيُ *a human being*, has مَهْرِيُ, بَخَاتِيُ and بَخَاتِيُ *a Bactrian camel*, أَنَّاسِيُ and أَنَّاسِيُ *a camel from Mahrah*, مَهَارِيُ and مَهَارِيُ. The two latter words have also the irregular plurals مَهَارِيُ and بَخَاتِيُ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) فَعَالِيلُ cont.

a sacred claim, **أَوَاخِي** *awāḫī*; **أَرِيَّة** *arīya* a stall, **أَوَارِي** *awārī*]; **يَنْبُوع** *yannūʿ* a spring, **يَعَاسِبُ** *yʿāsib* the queen-bee (*rex apum*), **جَامُوس** *jamūs* a buffalo, **يَعْسُوبُ** *yʿsūb* *hæmorrhoids*, **بَاسُور** *bāsūr* hæmorrhoids, **جَوَامِيسُ** *jawāmīs* hæmorrhoids.

REM. a. The plur. **فَعَالِيلُ** is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as **خَوَاتِمٌ** *signet-rings*, from **خَاتَمٌ** (pl. **خَوَاتِمٌ**); **قَنَاطِرٌ** = **قَنَاطِيرٌ**; **دِرْهَمٌ** = **دِرْهَامٌ** (pl. **دِرَاهِمٌ**); **مُفَاطِرٌ** = **مُفَاطِيرٌ** *one who breaks his fast*, from **قَنْطَرَةٌ**; **مُشَدِّنٌ** *having a fawn with her*, **مَشَادِنٌ** and **مَشَادِينٌ**; **مُنَكَّرٌ** *having a young one with her*, **مَطَافِلٌ** and **مُطَافِيلٌ**; **مُنَاكِيرٌ** *clever, cunning*. Conversely, **فَعَالِلٌ** is used, chiefly by poetical license, instead of **فَعَالِيلٌ**; as **مَقَاصِيرٌ** = **مَقَاصِرٌ** (plur. of **مَقْصُورَةٌ** *a space partitioned or railed off, a closet*); **أَعَاصِرٌ** = **أَعَاصِيرٌ** (plur. of **أَعْصَارٌ** *a dust-storm*).

REM. b. دِينَارٌ *a dinār*, قِيرَاطٌ *a carat*, دِيَوَانٌ *a register, an account-book, a collection of poems, a public office or bureau*, and إِيَوَانٌ *an arched or vaulted portico, vestibule or apartment*, make دَنَانِيرُ, قَرَارِيضُ, and دَوَاوِينُ (as if from singular forms دَنَارٌ, قَرَّاطٌ, دَوَّانٌ, and إِيَوَانٌ). دِيَابِجٌ *brocade*, has دَيَابِجٌ and دَبَابِجٌ or دِيمَاسٌ (δημόσιον), *a dungeon, a bath*, دِيَامِيسُ and شَوَارِيزُ, شَارِيزُ, *curds*, شِيرَازُ or شَرَّازُ; اَنْثُونٌ, *a furnace*, اَنْتَانِيْنُ (as if from a form اَنْثُونُ); خَنَاقٌ (*خُنَاقٌ*) *quinsy*, has خَوَانِيقُ and, in modern Arabic, خَنَانِيقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أُسْتَاذٌ (Pers. اُستَاذ) *a master, a teacher*, أُسَاتِيدُ and أُسَاتِدَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕܐ) *a disciple, a pupil*, تَلَامِيذُ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بِطْرِيْقٌ *a Grecian general* (patricius, πατρικίος), بَطَارِيْقُ and بَطَارِقَةٌ; مَطرَانٌ *a metropolitan bishop* (μητροπολίτης), مَطَارِيْنُ and مَطَارِنَةٌ; تَرْجُمَانٌ *an interpreter*, تَرَاْجِمُ and تَرَاْجِمَةٌ.
2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَأَكُ *an angel*, مَلَأِكَةٌ; صَيَقْلُ *a polisher of swords*, صَيَاقِلُ and صَيَاقِلَةٌ; تَبَاعَةٌ *a king of el-Yèmen*, تَبَعٌ; قُمَسٌ *a nobleman* (comes, κομής), قَمَامِسَةٌ; بَطْرِكُ *a patriarch or archbishop* (πατριάρχης), بَطَارِيْكُ and بَطَارِكَةٌ; جَوْرِبُ *a stocking or sock* (Pers. كُورِبُ), جَوَارِبُ and جَوَارِبَةٌ; مُلْحِدٌ *a heretic*, مَلَاْحِدَةٌ; قَيْصَرُ (Cæsar, Καῖσαρ) *the Byzantine emperor*, قَيَاصِرَةٌ; فِرْعَوْنُ (פַּרְעֹה) *Pharaoh*, صَيَارِفُ and صَيْرِفِيٌّ, صَيْرِفٌ; فِرَاعِنَةٌ; صَيَارِفَةٌ and مَغَارِبَةٌ; مَغْرِبِيٌّ *a Moor*; بَغْدَادِيٌّ *a native of Bagdād*, بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Mašmūda*, مَصَامِدَةٌ; مُهَلْبِيٌّ *a descendant of el-Muhallèb*, مَهَالِبَةٌ.—From كِسْرِي (Pers. خُسْرَوُ, Chosroes) *the king of*

Plur. Fract.

A

III. **فَعَالِلَةٌ** continued.

Sing.

Persia, are formed irregularly **أَكَاِسِرَ**, **أَكَاِسِرَةٌ**, and **كَسَاِسِرَةٌ**; and **سَوَاٍ** or **سِي**, a like, an equal, has, besides **أَسَوَاٍ**, the irregular **سَوَاِسِوَةٍ**, **سَوَاِسِيَةٍ**, and **سَوَاِسٍ** (for **سَوَاِسِي**).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; B as **جَبَّارٌ** a tyrant, a giant, **جَبَابِرَةٌ**; **شَمَّاسٌ** a deacon (Syr. **فُصْلَعَا**), **شَمَّامِسَةٌ**.

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. **عَنْكَبُوتٌ** a spider, **عَنَاكِبُ**; **عَنْدَلِيبٌ** a nightingale, **عَنَادِلُ**; **جَحْمَرِيشٌ** a fat, lazy old woman, **جَحَامِرُ**; **سَفَرَجُلٌ** a quince, **سَفَارِجُ**; but **فَرَزْدَقٌ** a burnt cake, **فَرَاذِقُ**; **قَلَنْسَوَةٌ** a sort of cap, **قَلَانِسُ** (for **قَلَانِسِي**), or C **بَطَالِسَةٌ**, **بَطَلَمِيُوسُ** Ptolemy, **أَسَاطِينُ**; **أُسْطُوَانَةٌ** a pillar, **قَلَانِسِي**; **دُمَاسِقُ** a Byzantine governor (domesticus, *δομεστικός*), **دُمَاسِقِي**. Here may also be mentioned such plurals as **عَبَادِلَةٌ** from **عَبْدُ اللَّهِ** 'Abdu 'llāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinqueliterals are also used in forming plurals from other plurals (**جَمْعُ الْجَمْعِ** the plur. of the plur., or secondary plural). In particular, forms XIII. **أَفْعَلُ** and XV. **أَفْعَلَةٌ** make **أَفَاعِلُ**, and XIV. D **أَفَاعِلُ**; more rarely V. **فَعَالٌ**, **فَعَالِلٌ**, and XVIII. and XIX. **فَعَالِينُ**. E.g. XIII. **كَلْبٌ** a dog, **أَكْلَبُ**, **أَكْلَابُ**; **نَاقَةٌ** a she-camel, **أَرَاهِطُ**, **أَرَاهِطُ**; **أَيَّانِي**, **أَيَّانِي**; **أَيُّدِي** (for **أَيُّدِي**), **أَيَّادِي** (for **أَيُّدِي**); XV. **سَوَارٌ** a bracelet, **أَسَوِرَةٌ**, **أَسَوِرُ**; **مَكَانٌ** a place, **أَمَكِنَةٌ**, **أَيَّادِي**.

- A أَنْعَامُ *camels*, نَعَمٌ XIV. (أَوَانِي *for* أَوَانٍ, أَنِيَّةٌ *a vessel*, أَنَاءٌ *أَمَاجِنُ*); أَزَاهِيرُ, أَزْهَارٌ *a (yellow) flower*, زَهْرٌ *أَنَاعِيمُ*; أَظْفَارُ, أَظْفَارٌ *she-camels having neither young ones nor milk*, أَجْلَادٌ, أَجَالِيدٌ V. جَمَلٌ *a he-camel*; مَصَارِينُ, مُصْرَانٌ, مَصِيرٌ XVIII. XIX. جَمَائِلُ, جِمَالٌ; حَشَّاشِينَ, حِشَّانٌ *a garden (of palm trees)*, عِقَابٌ *an eagle*, أَفْعَلَاتٌ *forms a pluralis sanus* أَفْعَلَةٌ XV. عَقَابِينَ, عُقْبَانٌ as *أَشْرِبَاتٌ*, *أَشْرِبَةٌ* *a drink*, *دُخَانٌ*, *أَدْخِنَةٌ*, *أَدْخِنَاتٌ*; *أَعْطِيَاتٌ*, *أَعْطِيَةٌ* *a gift, pay*, *عَطَاءٌ*; *أَبْنِيَّاتٌ*, *أَبْنِيَّةٌ* *a building*, *فُعُولٌ* VI. *فَعَالٌ* V. *فَعَالَاتٌ* may also be derived from *فَعَالٌ* VII. *فَعَالَاتٌ*, *فَعَالٌ* III. *كِلَابٌ*, *كَلْبٌ* *a dog*; *رِجَالٌ*, *رَجَالٌ* *a man*; *جِمَالَاتٌ*, *جِمَالٌ*; *بُيُوتَاتٌ*, *بُيُوتٌ* *a house*, *بَيْتٌ*; *كِلَابَاتٌ*, *كِلَابٌ*; *جُزْرَاتٌ*, *جُزْرٌ* *a she-camel for slaughter*, *طُرُقَاتٌ*, *طُرُقٌ* *a road*; *حَدَائِدَاتٌ*, *حَدَائِدٌ* *an iron tool*, *حُمَرَاتٌ*, *حُمُرٌ* *a he-ass*; *نَسَائِجَاتٌ*, *نَسَائِجٌ* *anything woven or plaited*, *دَوَرَاتٌ*, *دَوْرٌ* *a she-camel*, *صَوَاحِبَاتٌ*, *صَوَاحِبٌ* *a female companion*, *نِيَقَاتٌ*, *نِيَاقَاتٌ* (with the dimin. *أَيْنَقَاتٌ*, *أَيْنَقٌ*); etc. Sometimes there is even a treble formation; as *أَفَارِيقٌ*, *أَفَرَاقٌ*, *فَرِيقٌ* *a band, a party or sect*, *فِرْقَةٌ* *a band, a party or sect*. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. *d.* Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination *ة* ; as شَافِعِيٌّ *a follower of ʿĪs-Sāfiʿ* (الشَّافِعِيَّةُ) *the sect of the Šāfiʿites* ; صُوفِيٌّ *a Sūfiʿ*, الصُّوفِيَّةُ *the sect of the Sūfis* ; الْهَرَوَانِيَّةُ

الزُّبَيْرَةُ, the partisans of Marwān, of Ibnu 'z-Zubèir. See § 268. A Sometimes ة is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَّالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); [وَرَادَةٌ and وَارِدَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَّالَةٌ, بَغَالَةٌ, خَيْالَةٌ, حَمَارَةٌ, persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syr. ܣܝܪܐ); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَابَةٌ plunderers]. B

REM. e. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتٌ (Syr. ܐܡܗܐ), rarely أُمَّاتٌ; فَمٌّ a mouth, أَفْوَاهُ (from a sing. مَاهُ); مَاءٌ water, a spring, أَمْوَاهُ (from a sing. مَاهُ); شَيْهٌ a sheep or goat, شِئَاءٌ; شِفَاهٌ a lip, شَفَةٌ; أَسْتَاهُ the anus, إِسْتٌ; نِسْوَانٌ (from the rad. أَنَسٌ, whence Heb. נִשְׁוֹנָה, נִשְׁוָה, for נִשְׁוָה, נִשְׁוָה), نِسْوَةٌ, نِسَاءٌ, a woman, إِمْرَأَةٌ; شَوِيٌّ a mole, مَنَاجِذٌ (from the rad. نَجَذٌ). أَنْسَانٌ, a human being (Heb. אִנְשָׁן, for אִנְשָׁן, אִנְשָׁן), has usually نَاسٌ [especially with the article النَّاسُ], instead of the older and poetic أَنَاسٌ (Heb. אִנְשָׁן, Aram. ܐܢܝܬܐ). C

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are *slaves* (*servi*), i.e. several individuals who are slaves, عِبِيدٌ *slaves* collectively (*servitium* or *servitus*); شُبَّانٌ *young men, youth* (*juventus*), = شَبَابٌ; مَشِيخَةٌ *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum. D

- A REM. We must distinguish from the plurales fracti those nouns which are called **أَسْمَاءُ الْجِنْسِ** (*generic nouns*), as **نَحْلٌ** *bees*, on which see § 246 and § 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as **قَوْمٌ**, **رَهْطٌ**, *people or tribe*, **عَسْكَرٌ** *an army*; **إِبِلٌ** *camels*, **غَنَمٌ** *sheep*]. These are called **أَسْمَاءُ الْجَمْعِ** or **أَشْبَاهُ الْجَمْعِ** (*like the plural*), and differ from the **أَسْمَاءُ الْجِنْسِ** in not admitting of the formation of nomina unitatis (§ 246).
- B

- 307.** The pluralis sanus and the plurales fracti of the forms XII. **فَعْلَةٌ**, XIII. **أَفْعُلٌ**, XIV. **أَفْعَالٌ**, and XV. **أَفْعِلَةٌ**, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called **جُمُوعُ قِلَّةٍ**, *plurals of paucity*, whilst the rest are named **جُمُوعُ كَثَرَةٍ**, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.
- C

4. *The Declension of Nouns.*

I. *The Declension of Undefined Nouns.*

- 308.** (1) Undefined substantives and adjectives are, in the singular number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. ُ (Nom.), ِ (Gen.), and ٍ or ِ (Acc., see § 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. ُ (Nom.) and ِ (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are
- D

* A noun may be **مُعَرَّبٌ**, *declinable*, or **مَبْنِيٌّ**, *indeclinable*. A declinable noun may be **مُنْصَرَفٌ**, *declined with tenvîn*, or **غَيْرُ مُنْصَرَفٍ**, *declined without tenvîn*. The term **مُتَمَكِّنٌ فِي الْأَسْمِيَّةِ**, *established in, or possessed of, the nominal character or nature*, or simply **مُتَمَكِّنٌ**, is synonymous with **مُعَرَّبٌ**, and **غَيْرُ مُتَمَكِّنٍ** with **مَبْنِيٌّ**; whilst

common to both genders; viz. **ان** (Nom.) and **ين** (Gen., Acc.)*.— A

(3) The *pluralis sanus* has likewise only two case-endings for each

مُتَمَكِّنٌ **أَمَكْنُ**, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرَفٌ**, and **غَيْرُ مُتَمَكِّنٍ غَيْرُ أَمَكْنٍ** to **مُنْصَرَفٌ**.— The vowel *u* of the nominative is called **الرَّفْعُ**, the raising (of the voice), and is **عَلَمُ الْفَاعِلِيَّةِ**, the sign of agency; the vowel *i* is termed **الْخَفْضُ** the depression (of the voice), or **الْجَرُّ**, the being drawn along or attracted B (by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation; the vowel *a* is designated **التَّصْبُّ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tènwin* may be (a) **التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ**, the nunation which shows that a noun is fully declinable, also called **تَنْوِينُ التَّمَكِينِ**, and found in the singular and the *pluralis fractus*, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ** C the nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرِفَةُ**, and the indefinite, **النَّكْرَةُ**, as **مَرَرْتُ بِسَيِّوَيْهِ**, **مَرَرْتُ بِسَيِّوَيْهِ**, I passed by *Sibawèih* and another (man called) *Sibawèih*; and (d) **تَنْوِينُ الْعَوَظِ**, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينِيذٍ** stands for **إِذْ بَلَغَتْ الرُّوحُ الْحَلْقُومَ**, at the time when the spirit has reached the throat; (β) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلٌّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.

* The form **يِن** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

A gender; viz. for the *masculine*, **وَنَ** (Nom.) and **يِنَ** (Gen., Acc.)*; for the *feminine*, **اَتْ** (Nom.) and **اَتَ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zèid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
		<i>Dual.</i>	<i>Dual.</i>	
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
	G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **اَنَ** is doubtful, despite the verse **أَعْرِفُ أَهْلَ**
اَلْعَيْنَانِ وَالْجِيدَ وَمِنْهَا اَلْعَيْنَانِ وَمِنْخَرَيْنِ اَشْبَهَا ظَبْيَانَا, *I know of her the neck, and*
the two eyes, and two nostrils which resemble two gazelles, in which
 D **اَلْعَيْنَانِ** and **ظَبْيَانَا** (written in rhyme **نَا**) are used instead of **اَلْعَيْنَيْنِ**
 and **ظَبْيَيْنِ**.

* The form **يِنَ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكَرْنَا**
وَمَا ذَا تَبْتَغِي, *and we ignore the riffraff of other (tribes)*; **وَقَدْ جَاوَزْتُ حَدَّ اَلْأَرْبَعِينَ**
and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?
 where **اَلْأَرْبَعِينَ** and **اَخْرَيْنِ** are used instead of **اَلْأَرْبَعَيْنِ** and **اَخْرَيْنِ**.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَّاتٍ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.		Fem.	
	<i>Sing.</i>			
N.	جَالِسٌ	sitting.	نَائِحَةٌ	mourning.
G.	جَالِسٍ		نَائِحَةٍ	
Ac.	جَالِسًا	.	نَائِحَةً	

C

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

D

Plur. fract.

N.	جُلَّاسُ	نُوحُ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

A

DIPTOTE OR SECOND DECLENSION.

Substantives.

Masc.

Fem.

Sing.

N.

عُثْمَانُ 'Othmān.

زَيْنَبُ Zeinèb.

G. Ac.

عُثْمَانَ

زَيْنَبَ

Dual.

N.

عُثْمَانَانِ

زَيْنَبَانِ

G. Ac.

عُثْمَانَيْنِ

زَيْنَبَيْنِ

Plur. sanus.

N.

عُثْمَانُونَ

زَيْنَبَاتُ

G. Ac.

عُثْمَانِينَ

زَيْنَبَاتٍ

Plur. fract.

(of دِرْهَمُ a dirham)

(of جَارِيَةٌ a young woman)

N.

دَرَاهِمُ

N. G.

جَوَارٍ*

G. Ac.

دَرَاهِمَ

A.

جَوَارِي

Adjectives.

Masc.

Fem.

Sing.

N.

أَسْوَدٌ black.

أَفْضَلُ more excellent.

سَوْدَاءُ black.

G. Ac.

أَسْوَدَ

أَفْضَلَ

سَوْدَاءَ

Dual.

N.

أَسْوَدَانِ

أَفْضَلَانِ

سَوْدَاوَانِ

D G. Ac.

أَسْوَدَيْنِ

أَفْضَلَيْنِ

سَوْدَاوَيْنِ

Plur. sanus.

N.

...

أَفْضَلُونَ

...

G. Ac.

...

أَفْضَلِينَ

...

* جَوَارٍ stands in the Nom. for جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.

Masc.

Fem.

Plur. fract.

(of *فَقِيرٌ* poor)

(of *نَائِحَةٌ* mourning)

N.

فُقَرَاءٌ

...

نَوَائِحُ

G. Ac.

فُقَرَاءٍ

...

نَوَائِحٍ

REM. *a.* There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. *أَمْرٌ*, a man, and *ابْنٌ*, a son, for *أَمْرًا* and *ابْنًا*, which are also used (see § 19, *d*).

Sing. Nom. *أَمْرٌ* or *أَمْرًا*, *ابْنٌ* or *ابْنًا*

Gen. *أَمْرٍ* or *أَمْرِي*, *ابْنٍ* or *ابْنِي*

Acc. *أَمْرًا* or *أَمْرًا*, *ابْنًا* or *ابْنًا*

[According to ʿen-Naḍr ibn Šomèil, as quoted by Zamahšarī, *Fāik* C i. 524, *فَمٌّ* the mouth is also doubly declined, *فَمٌّ*, *فَمٍ*, *فَمًا*, as *هَذَا فَمُّهُ* and *أَخْرَجَ لِسَانَهُ مِنْ فَمِهِ*, *رَأَيْتُ فَمَهُ*. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. *b.* For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 *seqq.*

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(*a*) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms *فَوَاعِلُ* (XVI.), *فَعَائِلُ* (XVII.), *فَعَالِلُ* etc., and *فَعَالِيلُ* etc. (I. and II. of nouns which have more than three radical letters); as *بَوَاعِثُ* causes, *عَجَائِبُ* wonders, *قَنَاطِرُ* bridges, *سَلَاطِينُ* sultans.

(*β*) Plurales fracti which end in hêmza preceded by ʿelif mêmūdūa

A (ـَاءَ), viz. فَعَلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, α and *c*, β).

(γ) Plurales fracti which end in ـٍ and ـِى, viz. فَعَالٍ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, β and *c*, β).

(δ) أولٌ, plur. fract. of أَوَّلٌ, and of its fem. أُولَى, *first*; آخِرٌ, plur. fract. of آخِرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, plur. fract. of جَمْعَاءَ, كُتْعَاءَ, بَصْعَاءَ, بُتْعَاءَ, fem. of أَجْمَعٌ, etc., *all together*.

[(ϵ) أَشْيَاءَ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (ـَاءَ); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).

C Compare α , β and *c*, β .

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَاءٌ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif makṣūra (ـِى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare α , γ and *c*, β .

REM. Excepting those in which the êlif makṣūra is *radical*; as هُدًى *guidance* (for هُدًى, § 213).

(γ) Adjectives of the form أَفْعَل (§§ 232, 16, and 234—5), of which the fem. is فُعْلَى and فَعْلَاءَ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَل, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخِيلُ *a green woodpecker*, أَرْنَبُ *a hare*, أَزْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخِيلُ.

REM. a. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَدْهَمٌ** a *fetter* (properly *blackish, dun*), **أَسْوَدٌ** a *serpent* (prop. *black*), **أَبْرَقٌ** *stony land* (prop. *mottled*), **أَبْطَحٌ** a *wide, gravelly water-course*, **أَجْرَعٌ** a *tract of land without herbage*.

(δ) Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فَعْلَى** B (§ 295, a); as **سَكْرَانٌ**, f. **سَكْرَى**, *drunken*.—But those of which the fem. is **فَعْلَانَةٌ** (§ 295, rem. a) are triptote; as **نَدْمَانٌ**, f. **نَدْمَانَةٌ**, a *boon companion*.—Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, *naked*.

REM. a. Adjectives of the form **فَعْلَانٌ**, f. **فَعْلَانَةٌ**, are rare. The principal examples in the language are: **أَلْيَانٌ** *having a large fat tail* (of a sheep); **حَبْلَانٌ** *angry*; **دَخْنَانٌ** *stiflingly hot*; **سَخْنَانٌ** *hot*; C **سَيْفَانٌ** *tall and slender*; **ضَحْيَانٌ** *exposed to the sun, eating in the forenoon* (الضْحَى); **صَوْحَانٌ** and **صُوحَانٌ** *dry, withered*; **عَلَّانٌ** *stupid, ignorant*; **قَشْوَانٌ** *thin, slender*; **مَصَّانٌ** *sucking* (sheep or cows) *out of greed, mean, vile*; **مَوْتَانٌ** *stupid, stolid*; **نَدْمَانٌ** a *boon companion*; **نَصْرَانٌ** *Christian*. Some of these, however, have also the form **فَعْلَانٌ**, **فَعْلَانٌ**, or **فَعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سَخْنَانٌ**, **سَخْنَانٌ**, or **سَخْنَانٌ**; **قَشْوَانٌ**, **قَشْوَانٌ**; **صُوحَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صُوحَانٌ**.

REM. b. **فُلَانٌ** so and so, such and such a one, makes irregularly D in the feminine **فُلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(e) The masculine numerals as mere abstract numbers; e.g. **ثَمَانِيَةٌ** ضِعْفُ **أَرْبَعَةٍ** 8 is the double of 4; **أَكْثَرُ مِنْ خَمْسَةٍ** بِوَاحِدٍ 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثَنَاءٌ** and **مَثْنَى**, two by two, **ثَلَاثٌ** and **مَثَلَّثٌ**, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (*the form*) *af'al*, (*used*) *as an adjective*, is declined without *tənwin* (e.g. **أَحْمَرٌ** *red*) ; **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (*the form*) *af'al*, when it is an indefinite noun, is declined with *tənwin* (e.g. **أَفْكَلٌ** *tremor*, **أَجْدَلٌ** *a hawk*) ; **وَزُنُ طَلْحَةٍ وَإِصْبَعٍ فَعْلَةٌ** *the measure of Talḥa and 'iṣba' is fa'la and 'if'al*. But if we
- B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, every (word of the form) *'af'al*, which is an adjective, is declined without *tənwin*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an indefinite word after it in the genitive ; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أُسَيْدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فَعَالٌ** (§ 333), as **ثُلَيْثٌ, أُحَيْدٌ**.]

- C c. Many proper names ; viz.

(α) Foreign names of men, as **إِسْحَاقُ** *Isaac*, **إِبْرَاهِيمُ** *Abraham*, **يُوسُفُ** *Joseph*, **دَاوُدُ** *David* ; excepting such as consist of three letters, the second of which has *ğezma* or is a *litera productionis*, as **لُوطُ** *Lot*, **نُوحُ** *Noah*.

- (β) Proper names which end in *elif maḳṣūra* (compare *a*, *γ* and *b*, *β*) and *elif memdūda* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign ; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَاءُ** *Ādiyā*, **زَكَرِيَّا** *Zachariah*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lèilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **ان**, whether Arabic or foreign ; as **عَطَفَانُ** *Ġatafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانُ** *Hittān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** *Solomon*, **عِمْرَانُ** *Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms **فَعَالٌ** and **فَعْلَانُ**, as **سِنَانُ** and **رِضْوَانُ**].

(δ) Proper names which resemble in form the verbal forms **فَعَلَ** A and **فَعِلَ**, or any of the persons of the Imperfect; as **شَمَّرُ** *Šammar*, **شَلَّمَ** *Jerusalem*, **ضَرِبُ** *Dorib*, **أَحْمَدُ** *Aḥmèd*, **يَزِيدُ** *Yèzîd*, **يَشْكُرُ** *Yèškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِيرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبُ** *a scorpion*, B **عَقْرَبُ** *‘Akrab* (a man’s name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Mekka*, **فَاطِمَةُ** *Fāṭima* (a woman), **دُغَةُ** *Doga* (a woman), **طَلْحَةُ** *Talḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرِعَاتُ** gen. acc. **أَذْرِعَاتٍ**; **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ**. Dialectic forms are **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ** and even **عَرَفَاتٍ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of C foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْرُ** *Egypt*, **جُورُ** *Ġūr*, **صُورُ** *Tyre*, **زَيْنَبُ** *Zèinèb*, **سُعَادُ** *Su‘ād*, **سَتَرُ** *Šatar*, **سَقَرُ** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *gèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْدُ** or **هِنْدُ** *Hind*, **دَعْدُ** or **دَعْدُ** *Da‘d*. D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعَلُ** (from **فَاعِلُ**), as **عُمَرُ** *‘Omar*, **زُفَرُ** *Zufar*, **جُسَمُ** *Ġusèm*, **زُحَلُ** *the planet Saturn*, **قُتْمُ** *the male hyæna*; and feminine names of the form **فَعَالُ** (from **فَاعِلَةٌ**), as **قَطَامُ** *Kaṭām*, **رَقَاشُ** *Rakāš*, **حَدَامُ** *Hadām*, **بَرَّاحُ** *the sun*, **صَلَاحُ** *Šalāḥ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form **فَعَالٍ**, and are wholly indeclinable ; as **قَطَامٍ** رَقَاشِ, **حَذَامٍ** بَرَّاحِ, **صَلَّاحٍ** ظَفَّارِ *Zafār* (a city), **قَتَّامٍ** the female hyæna, **حَلَّاقٍ** death, **صَرَّامٍ** war, **أَزَامٍ** a year of famine.

REM. a. Words of the form **فَعَالٍ**, of which the last letter is *r*, as **جَعَّارٍ** the female hyæna, **حَضَّارٍ** *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form **فَعَالٌ**.

REM. b. Besides being used as proper names, the forms **فَعُلٌ** and **فَعَالٍ** are often employed as vocatives, in terms of abuse ; e.g. **يَا خُبْتُ** *O improbe!* f. **يَا خَبَاتٍ** ; **يَا فُسُقٍ** *O sceleste!* f. **يَا فَسَاقٍ** ; **يَا لُكْعُ** *O vilis!* f. **يَا لُكَاعٍ**.

- REM. c. In compound proper names of the class called **مُرَكَّبٌ** **مَرْجِيٌّ** (§ 264), the first word is usually not declined at all, and the second follows the diptote declension ; nom. **حَضْرَمَوْتُ**, **بَعْلَبَكُ**, **رَامَهْرَمَزُ**, gen. and acc. **حَضْرَمَوْتُ**, **بَعْلَبَكُ**, **رَامَهْرَمَزُ** *. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tènwin* because it is defined by the second (see § 313, foll.) ; nom. **حَضْرَمَوْتُ**, **بَعْلَبَكُ**, **رَامَهْرَمَزُ**, gen. **حَضْرَمَوْتُ**, acc. **حَضْرَمَوْتُ**, etc. The proper name **مَعْدِي كَرِبٌ** admits of three forms, for we may say **مَعْدِي كَرِبٌ** (like **حَضْرَمَوْتُ**) ; or **مَعْدِي كَرِبُ**, gen. and acc. **مَعْدِي كَرِبُ** (like **حَضْرَمَوْتُ**, **حَضْرَمَوْتُ**) ; or **مَعْدِي كَرِبُ** in all three cases (like **رَامَهْرَمَزُ**).—Proper names of men ending in **بُيَّهٍ** are wholly indeclinable ; as **عَمْرُويَّهٍ**, **نِفْطُويَّهٍ**, **سَيِّبُويَّهٍ**.

* [The kunya is sometimes considered as a single compound noun.

A letter of the Prophet begins **مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (Fāṭik i. 5), some Kōr'ān readers read in Sūr. cxi., **تَبَّتْ يَدَا أَبِي لَهَبٍ**, and well known are **عَلِيُّ بْنُ أَبِي طَالِبٍ** and **مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ**. Compare Belāḍorī 60, last l. and Baiḍāwī ii. 421, l. 10. D. G.]

REM. d. Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tènwin*; as *رَبِّ إِبْرَاهِيمَ لَقِيتُهُ* many an Abraham have I met; [*فَكُلُّ دَوْرٍ مَخْصُوصٌ بِآدَمَ وَحَوَّاءَ*] and each period has its peculiar Adam and Eve; and so *رَبِّ عِمْرَانَ وَأَحْمَدٍ* and *وَفَاطِمَةَ وَسَعَادَ وَعَمَرَ وَقَطَامَ وَسَبْيُوئِهِ*. There is, however, a doubt as to the admissibility of the *ṣarf* in the form *أَفْعُلْ*.

REM. e. The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ*, or reasons why a noun B is debarred from taking the *tènwin*, are usually reckoned by the grammarians to be nine in number; viz. *الْعِلْمِيَّةُ* its being a proper name; *الْوَصْفِيَّةُ* its being an adjective; *الْعَجْمَةُ* its being a foreign word; *الْمُرَكَّبُ الْمَرْجِيُّ* its being a compound of the class *التَّرْكِيْبُ*; *التَّائِيْثُ* its being necessarily feminine by form or meaning; *الْأَلْفُ وَالْثَوْنُ وَالْمُضَارِعَتَانِ لِلْأَفْيِ التَّائِيْثِ* its ending in the termination *ـَان*, which resembles the feminine termination *ـَاء*; C *كُوْنُهُ جَمْعًا لَيْسَ عَلَى زَنْتِهِ وَاحِدٌ* its being a plural of a form which does not occur in the language as a singular (e.g. *مَسَاجِدُ* mosques, *مَصَابِيْحُ* lamps, for there is no singular noun of the form *مَفَاعِلُ* or *مَفَاعِلُ*); *الْعُدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى* its being turned from one form into another (as *عَمْرٌ*, which is *مَعْدُوْلٌ*, or transformed, from *عَامِرٌ*, or *قَاطِمَةٌ*, which is *مَعْدُوْلَةٌ* from *قَاطِمَةٌ*); and *وَزْنُ الْفِعْلِ* its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tènwin*; e.g. (1) *الْعِلْمِيَّةُ* + the termination *ـَان*, as *عُثْمَانُ*. Hence we say *حَسَّانُ* *Hassān*, if we derive this name from the radical *حَسَّ*; but if we derive it from *حَسُنَ*, it is triptote, *حَسَّانُ*. (2) *الْعِلْمِيَّةُ* + *الْتَّرْكِيْبُ*, as *بَعْلَبُكُ*. (3) *التَّائِيْثُ* + *الْعِلْمِيَّةُ*, viz. (α) *لَفْظًا وَمَعْنَى* in form and meaning, as *قَاطِمَةٌ*; (β) *لَا لَفْظًا* in meaning but not in form,

- A as **زَيْنَب** ; (γ) **لَفْظًا لَا مَعْنَى** in form but not in meaning, as **طَلْحَة** (which, though feminine in form, yet is the name of a man).
 Except feminine proper names of the form **فَعْلَة**, in c, η. (4) **الْعَلَمِيَّة** + **وَزْنُ الْفِعْلِ**, as **يَزِيد**. (5) **الْعَلَمِيَّة** + **الْعَدْلُ**, as **عُمَر**. (6) **الْعَلَمِيَّة** + **الْعُجْمَة**, as **بَطْرُس** *Petrus*. Except the case of **نُوح** and similar names in c, α. (7) **الْوَصْفِيَّة** + **الْعَدْلُ**, as **أَخْر**, which is **مَعْدُول** from **جَمْعَاوَات** + **الْوَصْفِيَّة**, as **أَخْر**, which is **مَعْدُول** from **جَمْع**, which is **مَعْدُول** from **جَمْعَاوَات**. (8) **الْوَصْفِيَّة** + **الْوَصْفِيَّة**, as **أَخْر**, which is **مَعْدُول** from **جَمْعَاوَات**. (9) **الْوَصْفِيَّة** + **وَزْنُ الْفِعْلِ**, in adjectives of the form **فَعْلَان**, fem. **فَعْلَى**.
 B the termination **ان**, in adjectives of the form **فَعْلَان**, fem. **فَعْلَى**.
 (9) **الْوَصْفِيَّة** + **وَزْنُ الْفِعْلِ**, in adjectives of the form **فَعْلَان**.

310. Nouns ending in **ى** or **ا**, for **ى** or **و** (§§ 213 and 245), which follow the first declension, and those in **ى** and **ا**, for **ى**, which follow the second (§ 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (**تَقْدِيرِيٌّ**), not expressed (**لَفْظِيٌّ**) or external (**ظَاهِرٌ**).

- C E.g. **عَصَا** for **عَصَوُ**, **عَصَوِ**, and **عَصَا**; **رَحَى** for **رَحَى**, **رَحَى**, and **رَحَى**; **بُشْرَى** for **بُشْرَى** and **بُشْرَى**.

311. Nouns ending in **ى**, for **ى** or **و** (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and **ى** or **ى** (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. **يَا** (according to § 166, α). E.g. **غَارِ** for **غَارِوُ**, acc. **غَارِيَا**;

- D **رَامِ** for **رَامِي**, acc. **رَامِيَا**; **مُعْزِي** for **مُعْزِي**, acc. **مُعْزِيَا**; **مُرْمِي** for **مُرْمِي**, acc. **مُرْمِيَا**; **تَغْزِي** for **تَغْزِي**, acc. **تَغْزِيَا**; **تَمْنِي** for **تَمْنِي**, acc. **تَمْنِيَا**; **شَجِي** (verbal adj.) for **شَجِي**, acc. **شَجِيَا**; **عَمِي** (verbal adj.) for **عَمِي**, acc. **عَمِيَا**.

312. All plurals of the second declension, which ought regularly to end in **ى**, for **ى**, follow in the nom. the first declension instead

of the second, and substitute ـَ (for ـِى). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِى . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارٍ , for جَوَارِي (instead of جَوَارِي), acc. جَوَارَى ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِي (instead of مَعَانِي), acc. مَعَانَى ; صَحْرَاءٌ , plur. nom. and gen. صَحَارٍ , for صَحَارِي (instead of صَحَارِي), acc. صَحَارَى .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَلْ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are in themselves definite (§ 309, *b*, η , vol. ii. § 78); if, therefore, they are not originally appellatives (as أَلْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in $\text{رَبِّ إِبْرَاهِيمَ}$, § 309, *c*, rem. *d*), $\text{أَلزَّيْدُ أَلأَوَّلُ}$ *the first Zeid*.—A defined noun is called مَعْرِفَةٌ or مُعَرَّفٌ (تُعْرِيفٌ means *defining*), an undefined noun نَكْرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following D cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	أَلْحَسَنُ	أَلْمَدِينَةُ	أَلْمُحْصَنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	أَلْحَسَنِ	أَلْمَدِينَةِ	أَلْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسَنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	الرِّجَالَ

REM. The final ل of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السَّودَاءُ	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السَّودَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	السَّودَاءَ	الْأَكَابِرَ

- (c) If it be a plur. sanus fem., it loses the tènwin.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الرَّجُلَيْنِ*, *الضَّارِبَيْنِ*.

- REM. b. Nouns ending in — drop the tènwin and resume their original *ي*; as *الْمَعَانِي* from *رَامٍ*, *الْتَمَنِي* from *مَعَانٍ*, *الْجَوَارِي* from *جَوَارٍ* (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

(a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

REM. *a.* The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and less frequently هُنٌ *a thing*, after rejecting the *tênwîn*, lengthen the preceding vowel.

Nom.	أَبُو, أَخُو, حَمُو, هَنُو;	for أَبٌ, etc.
Gen.	أَبِي, أَخِي, حَمِي, هَنِي;	for أَبٍ, etc.
Acc.	أَبَا, أَخَا, حَمَا, هَنَا;	for أَبًا, etc.*

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פִּמ), which is used instead of فَوْهُ or فَوهُ, makes either:

Nom.	فَمٌ,	Gen.	فَمٍ,	Acc.	فَم;
or:	فُو,		فِي,		فَا†.

REM. *b.* Proper names of the first declension lose their *tênwîn*, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp.* Gr. p. 142 *seq.*—In Arabic the short vowels are used dialectically, as in the verse أَبَاهُ أَقْتَدَىٰ عَدَىٰ فِي الْكَرَمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ, *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَاهُ and أَبَهُ for أَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ]. *Comp.* vol. ii. § 39, *a*, rem. *a*], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا, *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْأَشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp.* Nöldeke in *Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פִּה, constr. פִּי, with suffix פִּיָּה.

- A **بُنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muḥammad, the son of Ġa'far, the son of Ḥālid, the son of Muḥammad.* On the elision of the **ل** in **ابْنُ**, see § 21, *b*.

REM. *c*. Instead of **بُنْتُ**, *a daughter*, we may use, when a genitive follows, the form **ابْنَةُ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the *Kor'an* (*Sūr. lxvi. 12*) and often in old Mss.]

(*b*) The dual loses the termination **ن**.

- B Nom. **جَاءَ عَبْدَا أَلْسُلْطَانٍ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَا** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قَسْوِمٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Qassūm (see § 299, rem. h).*

Acc. **رَأَيْتُ جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *èlif conjunctionis* follows the oblique cases of the dual, the final **ى** takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتَيْ أَلْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسِمَانِ ظُفُرَا خَفَى الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **ن**.

- D Nom. **جَاءَ بَنُو أَلْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **كُنَّا مُوقِدِي النَّارِ** *I saw the king's sons*; **رَأَيْتُ بَنَى أَلْمَلِكِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ**, acc. **يْنَ** (for **يُونَ**, **يَيْنَ**), A these terminations become, before a following gen., **وُ**, **يُ**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes damma, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. **وُ** and **وُ**, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(*a*) Triptotes and the plur. *sanus fem.* lose the *tènwin*, the dual and plur. *sanus masc.* the terminations **نَ** and **نِ**; as **كِتَابُ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتُ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *to its purchasers*.

(*b*) Before the pronominal suffix of the 1st p. sing. **يَ** (see C § 185, rem. *a*, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus fem.* are elided; as **كِتَابِي** *my book*, from **كِتَابُ**; **كِلَابِي** *my dogs*, from **كِلَابُ**, plur. *fract.* of **كَلْبُ**; **تَوَابِعِي** *my followers*, from **تَوَابِعُ**, plur. *fract.* of **تَابِعُ**; **جَنَاتِي** *my gardens*, from **جَنَاتُ**, plur. *sanus* of **جَنَّةُ**.

(*c*) If the noun ends in **ة**, this letter is changed into (or rather, resumes its original form of) **تَ**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(*d*) If the noun ends in *êlif mobile* or *hèmza*, this letter passes before the suffixes into **وُ**, when it has damma (*Nom.*), and into **مِ**, when it has *kèsra* (*Gen.*); as **نِسَاءُ** *women*, *nom.* with suffix **نِسَاؤُهُ** *his women*, *gen.* **نِسَائِهِ**. But when it has *fèṭḥa* (*Acc.*), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. *a*, **أَبُ**, **أَخُ** and

- A ^رحِم, take the suffixes thus: nom. أَبُوكَ, أَبُوهُ; gen. أَبِيكَ, أَبِيهِ; acc. أَبَاكَ, أَبَاهُ; but أَخِي, أَخِي, in all the three cases.—هَنْ makes هَنَّا or هُنَّا; هَنَّا or هُنَّا; هَنَّا or هُنَّا.—فَمْر has regularly فَمْر, فَمْر; but more usually, nom. فَمْر, فَمْر; gen. فَمْر, فَمْر; acc. فَمْر, فَمْر; and فَمْر, my mouth, in all the three cases.—أَب is not used with suffixes.—On some dialectical varieties of أَب see § 315, rem. a, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the 1st p. sing., which is ^ي and not ^ي.
- C

- REM. a. The suffix of the 1st p. sing. —, when ^ي attached to a word ending in ^ي (ـِـي), in the long vowels ^ي, ^و, or in the diphthongs ^ي and ^و, becomes ^ي, the kèsra of the original form ^ي (see § 185, rem. d) being simply elided. Further, when the word ends in ^ي or ^ي, the final ^ي unites with the ^ي of the suffix into ^ي; and when it ends in ^و or ^و, the ^و is changed into ^ي, and likewise forms ^ي. E.g. هَوَايَ my love, for هَوَايَ, from هَوَايَ; خَطَايَا my sins, for خَطَايَا, from خَطَايَا, plur. fract. of خَطِيئَة; غَلَامَايَ my two slaves, for غَلَامَايَ, from غَلَامَان, nom. dual of غَلَام; قَاضِي my judge, for قَاضِي, from قَاضِي (قَاضِي), from قَاض; مُسْلِمِي my Muslims, for مُسْلِمِي (مُسْلِمِي) or مُسْلِمِي, from مُسْلِمُون, plur. sanus of مُسْلِم; غَلَامِي my two slaves, for غَلَامِي (غَلَامِي), from غَلَامَيْن, genit. dual of غَلَام; مُصْطَفَايَ my elect, for مُصْطَفَايَ (مُصْطَفَايَ) or مُصْطَفَايَ, from مُصْطَفَايَ.
- D

(مُصْطَفَيْيَ), from مُصْطَفَيْنَ, مُصْطَفَوْنَ, plur. sanus of مُصْطَفَى. — A
From words like قَفَا, هَوَى, the form قَفَى, هَوَى, is used dialectically
instead of هَوَايَ, قَفَايَ. — On أَبٌ, أَخٌ, حَمٌّ, هُنَّ, and فُو, see
§ 316, rem. — [بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened
into ن (§ 185, rem. c), so the nominal suffix ي occasionally
becomes ى, particularly when the noun to which it is attached is in
the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp.
vol. ii. § 38, rem. b.]

REM. c. What has been said in § 185, rem. b, of the change of
the damma in هُ, هُمَا, هُمْ, هُنَّ, into kèsra after ى, ي, or نِى,
applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ
of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers,
[before wasl and] in verse كِتَابِهِم, [which is the
older form] or كِتَابِيَهُم, etc.

[REM. d. If no ambiguity of meaning can arise, the dual before C
a suffix in the dual is not unfrequently replaced by the singular or
the plural, as قَلْبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. *The Cardinal Numbers.*

318. The cardinal numbers from one to ten are:—

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	اِثْنَانِ	اِثْنَتَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلَتْ, ثَلَتْهُ, and for ثَمَانِيَةٌ, ثَمَانِيَةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتُ (compare § 14, *c*), and that for سِدْسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (عִשְׁתִּין), apparently identical with the Heb. עִשְׁתִּי in עֶשֶׂר; but the fem. is *ihit* (אַחַת) = אַחַת (for אַחַדָּה).—The Aram. תַּרְתִּין, *f.* תַּרְתִּין, is a contraction for תַּרְתִּין, which may be either the equivalent of the Heb. תְּשִׁנִּים (becoming תְּש, as in תַּלְגָּא, *snow*, = תְּשָׁלַג, and ת exchanging with ר, as in רָגַח, *to rise*, = וָרַח); or, as others think, derived from the rad. זָלַ, as it were the dual of זָלַ single, sole. The daghesh in the Heb. fem. תְּשִׁנִּים (also pronounced תְּשִׁנִּים) indicates the loss of the *n* in תְּשִׁנִּין.—The Heb. תְּשִׁנָּה, תְּשִׁנָּה, stand for תְּשִׁנָּה (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form תְּשִׁנָּה (תְּשִׁנָּה), is identical with the Arabic; whilst in the Syriac ܬܫܢܐ or ܬܫܢܐ the original doubling has left its trace in the hard sound of the *t* (compare תְּשִׁנִּים).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رِجَالٌ عَشْرَةٌ, or رِجَالٌ عَشْرَةٌ, *ten men* (lit., *men, a decade, and a decade of men*); or عَشْرٌ نِسَاءً, or عَشْرُ نِسَاءً, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently عَشْرٌ, etc.,
etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوَسَطُ مِنْ
الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ, *the middle ten days of Ramaḍān*,
الْعَشْرُ الْأَوَّلُ مِنْ رَمَضَانَ, *the first ten days of R.*, or الْعَشْرُ الْأَوَّلُ
الْعَشْرِ الْأَوَّلِ, etc. See also § 322, rem. b.

B

REM. b. An undefined number from 3 to 10 is expressed by
بِضْعٍ ([or بَضْعٌ], literally, *a part or portion*); as بَضْعُ رِجَالٍ *some*
men, بَضْعُ نِسْوَةٍ *some women*, فِي بَضْعِ سِنِينَ *in a few years*. The
use of بَضْعَةٍ belongs to post-classical times; as بَضْعَةُ أَشْهُرٍ *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals اِثْنَانِ, and اِثْنَتَانِ or ثِنْتَانِ.—ثَمَانٍ stands for C
ثَمَانِي, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي,
acc. ثَمَانِي (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
course lose the *tənwin* (§ 314, a).

REM. c. اِثْنَانِ and اِثْنَتَانِ are very rarely construed with the

- A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, *b*); as حَنْظَلٍ ثِنْتَا *two colocynths*, instead of اِثْنَانٍ حَنْظَلٍ, or simply حَنْظَلَتَانِ.

REM. *d.* بِضْعٌ and بَضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.
11.	عَشْرَ أَحَدَ	عَشْرَةَ إِحْدَى	عَشْرَ خَمْسَةَ	عَشْرَةَ خَمْسَ
12.	عَشْرَ اثْنَا	عَشْرَةَ اِثْنَتَا	عَشْرَ سِتَّةَ	عَشْرَةَ سِتَّ
		عَشْرَةَ ثِنْتَا	عَشْرَ سَبْعَةَ	عَشْرَةَ سَبْعَ
13.	عَشْرَ ثَلَاثَةَ	عَشْرَةَ ثَلَاثَ	عَشْرَ ثَمَانِيَةَ	عَشْرَةَ ثَمَانِيَ
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعَ	عَشْرَ تِسْعَةَ	عَشْرَةَ تِسْعَ

- C REM. *a.* Instead of عَشْرَةَ some of the Arabs pronounce عَشْرَ, and the form عَشْرَةَ is said to occur.—For ثَمَانِيَةَ عَشْرَةَ we also find ثَمَانِيَةَ عَشْرَةَ, [and incorrectly] ثَمَانِ عَشْرَةَ, and ثَمَانِ عَشْرَةَ. [In manuscripts we often find ثَمَانِ عَشْرَةَ, which may be either of the two preceding forms, or the vulgar ثَمَانُ عَشْرَةَ.]

- D REM. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form عَشْرَ with masculine nouns, and عَشْرَةَ with feminine. The same holds with regard to the undefined number, which is in this case masc. بَضْعَةَ عَشْرَ, fem. بَضْعَ عَشْرَةَ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَا عَشْرَ and اِثْنَتَا عَشْرَةَ, which have in the oblique cases اِثْنَيْنِ عَشْرَ and اِثْنَتَيْنِ عَشْرَةَ.

REM. *d.* The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدَ عَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِحْدَاش, إِتْنَاش, تَلَاثَاش, تِسْعَاش, تِمَانِش, سَبْعَاش, سِتَاش, خَمْسَاش, أَرْبَعَاش.

323. The cardinal numbers from 20 to 90 are :—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. *a.* ثَمَانُونَ and ثَلَاثُونَ may also be written ثَمْنُونَ, ثَلثُونَ.

REM. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., وَون in the C nom., and ـِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. وَو, in the genit. and acc. ـِي.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; חָמִישִׁי, אֶשְׂרִים, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for ān); Assy. *isrā, silasā, irbā, ḥansā*; Æth. *‘esrā, salasā, ‘arbēā, ḥamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, and; as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

- A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as وَعِشْرُونَ نَيْفٌ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

B	100.	مِائَةٌ		600.	سِتُّ مِائَةٍ
	200.	مِائَتَانِ		700.	سَبْعُ مِائَةٍ
	300.	ثَلَاثُ مِائَةٍ		800.	ثَمَانِي مِائَةٍ
	400.	أَرْبَعُ مِائَةٍ			ثَمَانِ مِائَةٍ
	500.	خَمْسُ مِائَةٍ		900.	تِسْعُ مِائَةٍ

- C REM. *a.* For مِائَةٌ (Æth. ማእተ: *me'et*, Heb. מאה, Aram. מֵאָה, Assyr. *mā*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِأَى; the forms مِئُونٌ, مِئُونٌ (like مِئُونٌ from سَنَةٌ *a year*), and مِئَى (with the article, الْمِئَى) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kōr'ān. The ʾ was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ʾ (ذ).

- D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثُمِائَةٌ. [In this case we find often in manuscripts ثَمَانِمِائَةٍ i.e. ثَمَانِي مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينَ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثُمِائَةِ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثُمِائَةُ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعُمِائَةُ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةَ آلَافٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أُلُوفٌ, آلَافٌ, and أَلَفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفٌ دِرْهَمٍ, ثَلَاثَةُ آلَافٍ دِرْهَمٍ. [The plural أَلَفٌ is only used in the combination ثَلَاثَةُ أَلَفٍ, but آلَافٌ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أُلُوفٌ and مِئُونَ, are only employed of indefinite numbers, *thousands*, *hundreds*. D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَاحِدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ آلَافٍ.

A

2. *The Ordinal Numbers.***328.** The ordinal adjectives from *first* to *tenth* are:—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى <i>the first.</i>		سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
	ثَانٍ	ثَانِيَةٌ <i>second.</i>		سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
	ثَالِثٌ	ثَالِثَةٌ <i>third.</i>		ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
B	رَابِعٌ	رَابِعَةٌ <i>fourth.</i>		تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
	خَامِسٌ	خَامِسَةٌ <i>fifth.</i>		عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

REM. *a.* أَوَّلٌ stands for أَوَّلٌ or أَوَّلٌ, أَوَّلَى for أَوَّلَى or أَوَّلَى, according to the superlative form أَفْعَلُ, f. فُعْلَى, from the rad. أول or وأل. Its plurals are: الْأَوَّلُونَ, الْأَوَائِلُ, and الْأَوَالِي, and
 C أَوَّلٌ for the masc.; أَوَّلٌ (rarely أَوَّلٌ) for the fem.*

* [If أَوَّلٌ is used as a noun, it takes the tènwin, as in the verse of the *Naḥāid* (f. 182 *b*) quoted by Wright on the margin, لَهُمْ أَوَّلٌ يَعْلُو عَلَى كُلِّ أَوَّلٍ *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا قَدِيمًا *he left him neither past (قَدِيمًا) nor present (أَوَّلًا)*. The fem. plur. occurs in the phrase هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا *they are the first to enter, the last to leave*, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *KL. Schr.* i. 336 *seq.*); likewise the adverb أَوَّلًا (as in أَوَّلًا وَآخِرًا) for the correct أَوَّلٌ *formerly*. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا *I met him in a year before*, as some say instead of أَوَّلٌ *last year* (comp. Lane s. v. عام). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, ثَانِيَا; in the acc. الثَّانِيَا, construct state and with the art. الثَّانِيَا. And so with the rest; ثَالِثٌ, etc.

REM. c. Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًّا) and سَاتٌ (formed directly from سِتَّةٌ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًّا, also occurs for ثَالِثٌ [and حَامِسٌ for حَامِثٌ].

329. The ordinals from *eleventh* to *nineteenth* are:—

Masc.	Fem.
عَشَرَ حَادِي عَشَرَ	عَشْرَةَ حَادِيَّةَ <i>eleventh</i> .
عَشَرَ ثَانِي عَشَرَ	عَشْرَةَ ثَانِيَّةَ <i>twelfth</i> .
عَشَرَ ثَالِث عَشَرَ	عَشْرَةَ ثَالِثَةَ <i>thirteenth</i> .
عَشَرَ رَابِع عَشَرَ	عَشْرَةَ رَابِعَةَ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَّالِثَةُ عَشْرَةَ, الثَّالِثُ عَشَرَ. For الثَّانِي عَشَرَ and الثَّانِي عَشَرَ we may say الثَّانِي عَشَرَ and الثَّانِي عَشَرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثُ عَشَرَ, الثَّالِثَةُ عَشْرَةَ; in which case الثَّانِي عَشَرَ (الثَّانِي) is the nom. and genit., الثَّانِي عَشَرَ (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًّا وَعِشْرِينَ), fem. حَادِيَّةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

- A **الرَّابِعُ وَالْعِشْرُونَ** (acc. **الرَّابِعَ وَالْعِشْرِينَ**) *the twenty-first*, **الرَّابِعُ وَالْعِشْرُونَ** *the twenty-fourth*.

[REM. Later writers use instead of these forms **حَادِي عَشْرِينَ**, **الرَّابِعُ عَشْرِينَ** and with the article, **الرَّابِعُ عَشْرِينَ**, **الرَّابِعُ عَشْرِينَ**, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as **قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ**, *he rose up once or twice*; **قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ**, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as **أَمَتْنَا اثْنَتَيْنِ**

- C **وَأَحْيَيْتَنَا اثْنَتَيْنِ**, *thou hast given us death twice, and thou hast given us life twice*, i.e. **أَحْيَا اثْنَتَيْنِ** and **أَمَاتَ اثْنَتَيْنِ**. (b) By the noun **مَرَّةً**, and similar words, in the accus.; as **مَرَّةً** *once*, **مَرَّتَيْنِ** *twice*, **ثَلَاثَ مَرَّاتٍ**, or **ثَلَاثَ مِرَارٍ**, *thrice*; **ثَلَاثَ دَفْعَاتٍ**, *thrice*; **عِشْرِينَ كَرَّةً** *twenty times*; **وَآخَرَى** *once and again*; etc.

- 332.** The numeral adverbs *a first, second, third time*, etc., are D expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words **دَفْعَةً**, **مَرَّةً**, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. **جَاءَ ثَالِثًا** (i.e. **جَاءَ مَحِيًّا ثَالِثًا**), or **جَاءَ مَرَّةً ثَالِثَةً**, *he came a third time*; **جَاءَ الثَّالِثَ** (i.e. **جَاءَ الْمَجِيءَ الثَّالِثَ**), or **جَاءَ الْمَرَّةَ الثَّالِثَةَ**, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms **فُعَالٌ** and **مَفْعُلٌ**,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اِثْنَيْنِ اِثْنَيْنِ, or جَاءَ الْقَوْمُ A
جَاءُوا مِثْلَتَ, the people came two by two; جَاءُوا ثَلَاثَ ثَلَاثَ, or جَاءُوا مِثْلَتَ
مِثْلَتَ, they came three by three; مَرَرْتُ بِقَوْمٍ مِثْنَى وَثَلَاثَ I passed by a
party of men, (walking) by twos and threes; فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنْ
النِّسَاءِ مِثْنَى وَثَلَاثَ وَرَبَاعَ then marry what pleaseth you of women, two
and three and four at a time. The most common words of the forms
فَعَالٌ and مَفْعَلٌ are أَحَادٌ, وَحَادٌ, مُوَحَّدٌ; ثَنَاءٌ, مِثْنَى (for مِثْنَى); ثَلَاثٌ, B
مِثْلَتٌ; and رَبَاعٌ, مُرَبِّعٌ; but the formation is admitted [by some] up
to 10 [; the best authorities mentioning only عَشَارٌ].

334. The *multiplicative* adjectives are expressed by nomina
patientis of the second form, derived from the cardinal numbers; e.g.
مِثْنَى twofold, double, dualized; مِثْلَتٌ threefold, triple, triangular;
مُرَبِّعٌ fourfold, square; مُخَمَّسٌ fivefold, pentagonal; etc. Single or
simple is مُفْرَدٌ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of
which a whole is made up, take the form فُعَالِيٌّ; as ثَنَائِيٌّ biliteral;
ثَلَاثِيٌّ trilateral, three cubits in length or height; رُبَاعِيٌّ quadrilateral,
four spans or cubits in height, a tetrastich; خُمَاسِيٌّ quinqueliteral,
five spans in height; etc.

336. The *fractions*, from a third up to a tenth, are expressed by D
words of the forms فَعْلٌ, فُعْلٌ, and فَعِيلٌ, pl. أَفْعَالٌ; as ثُلُثٌ, ثُلُثٌ,
or ثَلَاثِيٌّ, pl. ثُلُثٌ, a third; سُدُسٌ, سُدُسٌ, or سِدْدِيٌّ, pl. أَسْدَاسٌ,
a sixth; ثَمْنِيٌّ, ثَمْنِيٌّ, or ثَمِينٌ, pl. أَثْمَانٌ, an eighth.—[The form مَفْعَالٌ
is exclusively employed for a fourth مُرَبَّاعٌ and a tenth مَعْشَارٌ, together
with رُبْعٌ, رُبْعٌ and عَشْرٌ, عَشْرٌ or عَشِيرٌ. According to Zamahšarī, *Fiṣṣ*
ii. 659 the form رَبِيعٌ never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) ثَلَيْثٌ and خَمِيْسٌ. D. G.] A *half* is نِصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَص), or نَصِيْفٌ, pl. أَنْصَافٌ.—The fractions above a *tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً, *three parts out of twenty*, $\frac{3}{20}$; [نِصْفٌ نِصْفٌ وَثُلُثٌ نِصْفٌ وَسُدُسٌ نِصْفٌ وَثُلُثٌ عِشْرٌ $\frac{1}{20}$; عِشْرٌ عِشْرٌ $\frac{1}{100}$; نِصْفٌ وَرَبْعٌ $\frac{3}{4}$; نِصْفٌ وَسُدُسٌ $\frac{2}{3}$; نِصْفٌ وَثُلُثٌ $\frac{5}{6}$; etc.*]

B REM. The form فُعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. 𐤏𐤍𐤔𐤏 a *third*, “*rubu*,” 𐤕𐤁𐤂 a *fourth*, 𐤕𐤁𐤍 a *fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فُعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اَلثَّلَاثُ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَبٌّ,

C as اَلثَّلَاثُ حُمَّى, or حُمَّى اَلْغَبِّ, *the tertian fever*.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns,

D the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, أَسْمَاءُ الْإِشَارَةِ, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is ذَا, *this, that*.

A

	Masc.	Fem.
Sing.	ذَا	ذِي (ذِهِ, ذِئْه) ; تِي (تِهِ, تِئْه).
Dual. Nom.	ذَانِ (ذَانِ)	تَانِ (تَانِ).
Gen. Acc.	ذَيْنِ (ذَيْنِ)	تَيْنِ (تَيْنِ).
Plur. comm. gen.	أُولَى, أُولَا, or أُولَى	أُولَا or أُولَا.

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in أُولَى and أُولَا is always *short*, *و* being merely scriptio plena. In this way أُولَى can be distinguished in verse from أُولَى, the fem. of أَوَّل, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish أُولَى and أُولَا from أُولَى and أُولَا.

C

REM. b. The diminutive of ذَا is ذَيَّا, f. ذَيَّا ; du. ذَيَّانِ, f. ذَيَّانِ ; pl. ذَيَّانِ, ذَيَّانِ.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. זֶה, Phœn. ז and ז, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَات (ذَات).
Gen.	ذِي	ذَات.
Acc.	ذَا	ذَات.
Du. Nom.	ذَوَا	ذَوَاتَا (ذَوَاتَا).
Gen. Acc.	ذَوَى	ذَوَاتَى (ذَوَاتَى).
Plur. Nom.	ذَوُو or ذَوُو or ذَوُو (ذَوُو)	ذَوَات or ذَوَات or ذَوَات.
Gen. Acc.	ذَوَى or ذَوَى or ذَوَى	ذَوَات or ذَوَات or ذَوَات.

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءُ**.—
The form **أَذْوَاءٌ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of el-Yemèn, as **ذُو الْكَلَّاعِ**, **ذُو رُعَيْنٍ**, **ذُو نُوَّاسٍ**, **ذُو يَزَنَ**, etc. These are called **أَذْوَاءٌ**, formed as if from a singular **ذَوَى**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ** ; **كُنَّ**, **كُمُ** ; **كُهَا**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكِ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمْ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ (ذَائِكَ *) <i>that</i> .	ذَاكِ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	ذَائِنِكَ .
Gen. Acc.	ذَيْنِكَ	ذَيْنِكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَاكَ	أُولَئِكَ or أُولَاكِ .

* [Some say that **ذَائِكَ** is a mispronunciation for **ذَلِكَ**.]

REM. *a*. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَئِكَ**, and **أُولُو** (§ 340, rem. *a*, *c*).

REM. *b*. The diminutive of **ذَإِكَ** is **ذِيَّكَ**, f. **ذِيَّكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَإِكَ** or **ذِإِكَ** (often written **ذِإِكَ**, § 6, rem. *a*).

	Masc.	Fem.
Sing.	ذِإِكَ <i>that</i> .	ذِإِكَ (ذِإِكَ).
Du. Nom.	ذَانِكَ	ذَانِكَ .
Gen. Acc.	ذَيْنِكَ	ذَيْنِكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ .	

REM. *a*. **ذِإِكَ** is a contraction for **ذِإِكَ**. In the dual, **ذَانِكَ**, **ذَانِكَ**, stand for **ذَانِكَ**, **ذَانِكَ**; and **ذَيْنِكَ**, **ذَيْنِكَ**, for **ذَيْنِكَ**, **ذَيْنِكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **ذَانِكَ**, as the dual of **ذَإِكَ**, the second *n* being in their opinion merely corroborative.

REM. *b*. Some grammarians assert that there is a slight difference of meaning between **ذَإِكَ** and **ذِإِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c*. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. *d*. The diminutive of **ذِإِكَ** is **ذِيَّكَ**, f. **ذِيَّكَ**. [A com-

- A pound of ك and ذُكْ (comp. § 340, rem. *d*) is كَذُكْ so, in like manner*.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, the particle that excites attention. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذُكْ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَازَاكَ.

B		Masc.	Fem.
	Sing.	هَذَا <i>this</i> .	هَذِي, (هَذِهِ) هَذِهِ (هَذَاتِ, هَاتَا, هَاتِي, هَاتِيه).
	Du. Nom.	هَذَانِ	هَتَانِ or هَاتَانِ
	Gen. Acc.	هَذَيْنِ	هَتَيْنِ or هَاتَيْنِ
C	Plur. comm. gen.	هَؤُلَاءِ or هَؤُلَا	هَؤُلَاءِ or هَؤُلَا

In like manner, هَازَاكَ or هَازَاكَ, fem. هَاتَاكَ, etc.

REM. *a.* هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!* Heb. הֵן.

REM. *b.* In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذِيَا, f. هَاتِيَا, pl. هَوَلِيَا; of هَازَاكَ, هَازِيَاكَ, pl. هَازِيَاكَ.

- D هَوَلِيَاكَ. [By prefixing هَا to كَذَا is formed هَكَذَا *thus*.]

[REM. *c.* To these demonstratives belong also ذِيَتْ وَذِيَتْ and كِيَتْ وَكِتْ, *thus and thus, so and so, such and such things*, for which we also find وَذِيَتْ وَذِيَتْ, وَكِتْ وَكِتْ (rarely وَذِيَتْ وَذِيَتْ, وَكِتْ وَكِتْ) and for the former وَذِيَّةً وَذِيَّةً, وَكِتَّةً وَكِتَّةً, for the latter وَكِتَّةً وَكِتَّةً. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذُكْ is كَاكَ used by the poet Ês-Sānfarā, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Ḥariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أداة التَّعْرِيفِ أَلْ—called by the Arabs the instrument of definition, أَلِ الْإِلْفِ وَاللَّامِ the *êlif* and *lām*, لَامُ [or حَرْفُ] التَّعْرِيفِ the *lām* of definition, or simply اللَّامُ the *lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هَمْزَةُ الْوَصْلِ, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as الْيَوْمَ to-day, الْآنَ now, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called أَلِ الْإِنْسَانِ لِتَعْرِيفِ الْإِنْسَانِ, or simply لَامُ الْإِنْسَانِ, as أَهْلَكَ النَّاسَ أَلِ الرَّجُلِ C دِينَارٌ وَدِرْهَمٌ bring men to perdition, خَيْرٌ مِنَ الْمَرْأَةِ man is better than woman; if indicating a particular individual it is called أَلِ الْإِنْسَانِ لِتَعْرِيفِ الْعَبْدِ, or simply لَامُ الْعَبْدِ.]

REM. b. Some grammarians regard the *êlif* as an integral part of the article, and say that it was originally أَلِ (with أَلِ الْقَطْعِ, of the same form as هَلْ (بَلْ), gradually weakened to أَلِ. But sometimes the Arabs suppress the l, saying for instance لَحْمٌ for الْأَحْمَرُ (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= الَّذِي, § 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْإِعْمَةِ he who does not cease to be grateful for what is with him (or for what he has), where الْإِعْمَةُ = الَّذِي مَعَهُ; مِنَ الْقَوْمِ الرَّسُولُ اللَّهِ مِنْهُمْ; الَّذِينَ = الَّذِينَ مِنَ الْقَوْمِ الرَّسُولُ اللَّهِ = the Apostle of God, where الَّذِينَ = الَّذِينَ; أَنْتَ بِالْحَكْمِ التَّارِضِ حُكُومَتُهُ; رَسُولُ اللَّهِ

- A *whose sentence is approved*, where **الَّذِي تُرْضَى** = **الَّتِي تُرْضَى**. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *d.* **أَل** is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. **אֵל**, for **אֵל**. In South Arabia **أَم** was (and even still is) used for **أَل**, but without assimilation; as **لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامُ** *fasting in journeying is not (an act) of piety*; **يَرْمِي** *fasting in journeying is not (an act) of piety*; **وَرَأَيْتِي بِأَمْسِهِمْ وَأَمْسِلِمَهُ** *he casts (standing) behind me with arrow* and stone; for **بِالسَّهْمِ**, **السَّفَرِ**, **الصِّيَامِ**, **الْبَرِّ**, and **وَالسَّلَامَةِ**.

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

- (1) **الَّذِي** *who, which, that*; fem. **الَّتِي**.
- (2) **مَنْ** *he who, she who, whoever*;
- C **مَا** *that which, whatever*.
- (3) **أَيُّ** *he who, whoever*; fem. **أَيَّةٌ** *she who, whoever*.
- (4) **أَيُّمَنْ** *every one who, whosoever*;
- أَيُّمَا** *everything which, whatsoever*.

REM. **أَيُّمَا**, **أَيُّمَنْ**, **أَيُّ**, **أَيَّةٌ**, **مَا**, **مَنْ**, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive **الَّذِي** is compounded of the article **أَل**, the demonstrative letter **ل** (see §§ 343 and 345), and the demonstrative pronoun **ذَا**, or **ذُو** (§ 340, rem. c). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِ; الَّذِي	الَّتِ; الَّتِ; الَّتِ	
	(لِذِي; لَذِي).	(لَلَّتِي).	
Du. Nom.	الَّذَانِ; الَّذَانِ; الَّذَانِ	الَّتَانِ; الَّتَانِ; الَّتَانِ	B
Gen. Acc.	الَّذَيْنِ; الَّلَّذَيْنِ	الَّتَيْنِ; الَّلَّتَيْنِ	
Plur.	[الَّذَى; الَّذِي] الَّذِينَ; الَّلَّذَى; الَّلَّذَى; الَّلَّذَى	الَّتَاتِ; الَّلَّتَاتِ; الَّلَّتَاتِ	
	Nom., [الَّلَّذُونَ]; Gen. Acc., [الَّلَّذِينَ]	الَّلَّلَّوَاتِ; الَّلَّلَّوَاتِ; الَّلَّلَّوَاتِ	
	الَّلَّلَّوَاتِ Gen. Acc.];	الَّلَّلَّوَاتِ; الَّلَّلَّوَاتِ	
	*. الَّلَّلَّوَاتِ or الَّلَّلَّوَاتِ	الَّلَّلَّوَاتِ or الَّلَّلَّوَاتِ	C

REM. *a*. الَّذِي, الَّتِي, and الَّلَّذِينَ, are written defectively, because of their frequent occurrence, instead of الَّذِي, الَّلَّتِي, and الَّلَّذِينَ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is اَلِّي or اَلِّي.

REM. *b*. The tribe of Hudēil (هُذَيْلُ), according to the Arab grammarians, used الَّذُونَ in the nom. plur. masc., الَّلَّذِينَ in the gen. D and acc. This الَّذُونَ must, of course, at one time have been universally employed as the nom., الَّلَّذِينَ being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to as-Ṣabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only اَلَّلِّي, the article sufficing to distinguish it from the prepos. اِلَى. Comp. § 340, rem. *a*. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سَنِينَ*, has everywhere usurped the place of the direct form *سُونُ*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَاوُونَ*, gen. and acc. *الَّذَاتَيْنِ*, and *الَّذَاوُ* are also said to occur.

- REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*, fem. *הַזֵּה*, comm. *הַזֶּה* (= *אֵלֶּה*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّذِيَّ*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتِ*, *الَّذِيَّاتِ*. The forms *الَّذِيَّ*, *الَّذِيَّ* are vulgar and incorrect.

- REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayyî* (طَيْيِّ), employ *ذُو* (Heb. *זו*, Aram. *זו*, Æth. *H: za*). It is then either wholly *indeclinable*, which is more usual; as *مِنْ الَّذِي فَحَسْبِيَ مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا* *then enough for me of that which is with them (of their property) is what suffices me, for الَّذِي* *لَأَنْتَحِينَ لِلْعَظِيمِ ذُو أَنَا عَارِقُهُ* (*كَفَانِيَا* in rhyme for *كَفَانِي*); *I will set to work in earnest on the bone which I am gnawing (on the satire which I am meditating), for الَّذِي عَارِقُهُ* (*كَفَانِي* in rhyme for *كَفَانِي*); *وَبِئْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ* *and my well which I dug and which I lined (or cased), for أَلَّتِي* and *وَأَلَّتِي*; *فَلَا وَذُو بَيْتِهِ فِي السَّمَاءِ*; *no! by Him whose residence is in heaven, 'Aḡānī xi. 25, l. 18.* D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوَى	ذَوَاتِ (ذَوَاتِ)	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمِكُمُ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *اللّٰذِي* and *الَّتِي*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ for you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from *الَّذِي* in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἥτις, ὅ,τι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْضُوعٌ) as *الَّذِي*, or indefinite (مَوْضُوفٌ), مَنْ signifying in the latter case *one who*, مَا *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun *أَيُّ*, fem. *أَيَّةٌ*, *he who, she who*, *whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, **አይ**: ('ay) *who? of what sort?* The corresponding Heb. vocable is **אֵי**, used as an adverb, *where?* in interrogative phrases **אֵי**, which appears in Æth. in **አይተ**: ('aytē) *where?* **ኣይ**: ('ēfō) *how?* Syr. **أَيْنَ** *where?* **أَيْنَ** *who?* **أَيْنَ** *how long?* etc.

says *قَصَدْتُ فَلَانًا* *I went to (the house of) so and so*, to which you A
rejoin *كَيْمَهُ*, and the answer is *كَيْ أُحْسِنَ إِلَيْهِ* *that I might do him*
a kindness. [The shortening of *مَا* takes place also in such sen-
tences as *مَجِيءَ مَرَجْتُ* *in what manner did you arrive?* and
مِثْلُ مَرَأَتِ *what are you like?*]

352. The interrogative pronoun *مَنْ*, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come*, or *I have seen some one*, and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنِى	مَنْه (مَنْت).
Acc.	مَنَا	
Du. Nom.	مَنَان	مَنْتَان (مَنْتَان).
Gen. Acc.	مَنْيْن	مَنْتَيْن (مَنْتَيْن).
Plur. Nom.	مَنْوْن	
Gen. Acc.	مَنْيْن	مَنْات.

REM. a. Only a poet could venture to say *أَتُوا نَارِي فَقُلْتُ*
they came to my fire, and I said, Who are ye?

REM. b. The interrogative pronoun *مَا* *what?* is never declined
under any circumstances. D

[REM. c. From *مَنْ* is formed the relative adjective *مَنْي*, with
the article *الْمَنِى* (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنْيَانِ, the plural *الْمَنْيُونِ*.]

353. The interrogative pronoun *أَيَّ*, fem. *أَيَّة*, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the *tènwin* (§§ 315, a,
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيِّ كِتَابٍ , acc. أَيَّ كِتَابٍ ;
 أَيُّ عَيْنٍ *which eye or fountain?* $\text{أَيُّ الْمَرَاتَيْنِ}$ *which of the two women?*
 أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as أَيَّةُ أَكْلَةٍ *whatever morsel* (ël-Mubarrad 86, l. 17) and
 أَيَّةُ أَنْثَى *which female?* (Dīw. Hudēil, n. 201, vs. 2). D. G.] In the

- second case, when prefixed to a fem. pronoun, it may be masc. or fem.
 أَيَّهِنَّ or أَيَّهِنَّ *which of them?* meaning women, the latter being the
 B more common. When standing alone, or used like مَنْ in § 352, it

has all the numbers and cases, the pausal forms being:—
 Sing. masc., nom. أَيُّ or أَيْ , gen. أَيِّ or أَى , acc. أَيَّا ; fem. أَيَّة .

Dual masc., nom. أَيَّانُ , gen. acc. أَيَّيْنِ ; fem., nom. أَيَّتَانُ , gen. acc.
 أَيَّتَيْنِ .

Plur. masc., nom. أَيُّونُ , gen. acc. أَيَّيْنِ ; fem. أَيَّاتُ .

- C In أَيُّ and أَيِّ the final vowel is said to be obscurely sounded or
 slurred (الرَّوْمُ).

REM. a. With the suffixes أَيُّ is sometimes shortened into أَيْ ,
 as أَيَّهْمَا , for أَيَّهْمَا , *which of the two?* and so in [the interrogative
 أَيِّمَ *what?* for أَيْ مَا , as أَيِّمَ تَقُولُ *what dost thou say?* and] the
 vulgar interrogative أَيِّ شَيْءٍ *what?* for أَيِّ شَيْءٍ .

- REM. b. Instead of أَيُّ with [a following noun in the genitive
 or] a suffix, the more general and indefinite أَيِّمًا is sometimes used;
 D as $\text{أَيِّمًا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا}$, *which is dearer to you, he or I?* in
 which example أَيِّمًا stands for أَيْنَا , *which of us?*

REM. c. From أَيُّ are formed the relative adjective أَيِّئًا *from*
what place? (see Lane, art. أَيِّ , p. 134 c), and the compound كَأَيِّ
 or كَأَيِّئًا (also written كَأَيِّ or كَأَيِّنُ , كَأَيِّ , كَأَيِّئُ or كَأَيِّنُ ,
 and كَأَيِّ) (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صِفَة), and are therefore called مَوْصُوفَة (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي *something which I have*, B or an adverb as مَنْ هُنَاكَ *somebody here*, or a qualificative clause, as مَنْ قَالَ *one who says*. *Comp. Vol. ii. § 172, rem. a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣdar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّة (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّة (Vol. ii. § 6), or in reference to time as مَا الدَّيْمُومَة or مَا الزَّمَانِيَّة (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيْنَمَا *wherever*, حَيْثُمَا *wherever, whenever*, مَهْمَا *whatever*; if appended to إِنَّ, أَنَّ, كَانَ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّة (Vol. ii. § 36, rem. d); with the same effect it is added to لَعَلَّ and عَلَّ (ibid. rem. f) and to رَبَّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِبْهَامِيَّة D (Vol. ii. § 136 a, rem. e); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيد (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions **عَنْ**, **مِنْ** and **بِ** without affecting their regimen, and is then called **مَا الْمَزِيدَةُ** or **مَا الزَّائِدَةُ** (Vol. ii. § 70, rem. *f*). In like manner it is also put after **رُبَّ** (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. **فُلَانٌ**, fem. **فُلَانَةٌ** (§ 309, *b*, *δ*, rem. *b*), as **كِنَايَاتٌ عَنْ أَسَامِي** **فُلَانٌ**, stand for names of persons, like *ο, η δέινα*, *so and so, M. or N.*; **أَلَا تَأْسِي**, as **أَلَا قَاتَلَ اللَّهُ الْوُشَاءَ وَقَوْلُهُمْ فُلَانَةٌ** *ο δέινα του δέινος*, *O may God curse all talebearers and their saying* **أَضَحَّتْ خِلَّةً لِفُلَانٍ**, *“So and so has become a sweetheart of so and so.”* Syr. **هَلْ**, fem. **هَلْ**, Heb. **הָלָא**. In speaking of animals, **أَلْفُلَانٌ** and **أَلْفُلَانَةٌ** are employed, as **رَكِبْتُ أَلْفُلَانٌ** *I rode on such and such a one.*—**هَنْ** *a thing*, and its fem. **هَنَّةٌ**, are similarly used for substantives of the class **أَسْمَاءُ الْجِنْسِ** (§ 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

- 354.** There are *four* sorts of particles (**حَرْفٌ**, pl. **حُرُوفٌ**, [*أَدَاةٌ*, pl. *أَدَوَاتٌ*]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs **حُرُوفُ الْجَبَرِّ**, *the particles of attraction*, or **الْجَوَارُ** (from the sing. **الْجَارُ** or **الْجَارَةُ**), *the attractives*, i.e. the particles which govern the genitive. They are also named **حُرُوفُ الْخَفْضِ**, *the particles of depression*, and **حُرُوفُ الْإِضَافَةِ**, *the particles of annexation or connection*, because the

distinctive vowel of the genitive (*i*), and consequently the genitive A itself, is called **الْخَفْضُ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

(a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**:
ba). **بِلا**, *without*, is a compound of **ب** with the negative **لا**. Comp.
Vol. ii. § 56, rem. c.]

(b) **ت** *by*, in swearing, as **تَالله** *by God!**

(c) **ل** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**,
Æth. **ለ**: la).

(d) **وَ** *by*, in swearing, as **وَالله** *by God!*

C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ**, **هُمَا**, **هُمْ**, is changed after **ب** into kèsra; as **بِهِ**, **بِهِمَا**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُمْ** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

REM. b. The kèsra of the prep. **ل** passes before the pronominal suffixes into fèṭḥa; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

* **[ت]** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَحِين** (= **لَات حِين**?) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيُّمَنَ الله**, Vol. ii. § 62, rem. b. I take the **و** in **وَالله** and the **وَأُو رَبِّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

A REM. c. **ע**, *as, like* (Heb. Aram. **ע**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms B in the accus. sing., determined by the following genitive, and they consequently end in fêtha without tènwin (ـَ).

358. The separable prepositions of the first class are:—

(a) **إِنِّي** to (Heb. **אֲנִי**, **-אֲנִי**).

(b) **حَتَّى** *till, up to, as far as* (Heb. **עַד**, Æth. **ኣስከ**:). A dialectic variety is **عَتَّى**.

C (c) عَلَى over, above, upon, against, to, on account of, notwithstanding (Heb. עַל, -עַל, Aram. عَلا, حَلَا).

(d) عَنْ from, away from, after, for.

(e) **فی** *in, into, among, about.*

(f) كَدُنْ or كَدَى (كَدَا), with (penes, apud). Rarer forms are :
كُدْ، كُدْ، كُدْ، كُدْ، كُدْ، كُدْ، كُدْ، كُدْ، كُدْ، كُدْ.

D (g) مَع with (Heb. עַם, Syr. ܥܡ); dialectically مَع, which becomes in the waṣl مَع.

(h) مِنْ *of, from, on account of* (Heb. Aram. ﻡﻥ, ﻡﻦ, Æth. ነጻጽ: 'emna, or ነጻ: em). See § 20, d.

(i) **مُنْذُ**, or **مُذُ**, *from* a certain time, *since* (compounded of **مِنْ** and **ذُو**, *ex quo*; see § 347, rem. *e* and comp. **מִן-דֵּי**, Ezra v. 12). Rarer

forms are : مُنْدُ, مِنْدُ, مَدُ, and مُدُ. In the *wasl* مُدُ usually becomes A مُدُ (§ 20, *d*), rarely مُدُ or مُدُ.

REM. *a*. اِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation اِلَى, عَلَى, and لَدَى (compare اِلَيْهِ and اِلَيْهَا); as لَدَيْهَا, اِلَيْكُمْ, عَلَيْهِ, اِلَيْهِ. The *ḍamma* of the suffixes of the 3d pers. passes after the diphthong into *kèsra*, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., -يَ (orig. -ى), combines with اِلَى, عَلَى, and لَدَى into اِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي into فِيَّ. See § 317, rem. *a*. B

REM. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَنْ مَنْ or عَنْ مَن, etc. (see § 14, *b*).

REM. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ اَلْ being contracted into مِلْ, and عَلَى اَلْ into عَلْ; as مِلْمَالٍ, or مِلْ مَالٍ, for مِنَ اَلْمَالِ; عَلْ اَلْمَاءِ for عَلَى اَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are : اَمَامَ before (of place); بَيْنَ between, among (بَيْنَ), dimin. بَعْدَ after (بَعْدَ), dimin. تَحْتَ under, beneath (تَحْتَ), dimin. تَحِيَّتَ or تَجَاهَ or تَجَاهَ, D تَلْقَاءَ, over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. دُونِ; عِنْدَ (also عِنْدَ, which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (*apud*, *penes*, Fr. *chez*; [لَدُنْ]; [دُونِ] *do.*); عَوْضَ instead of, for; فَوْقَ above, dimin. فَوْقَ; قَبْلَ before (of time, قَبْلَ).

- A dimin. قُبَيْلٌ; قُدَّامٌ before (of place, قُدَّامٌ); وَرَاءَ behind, after, beyond; وَسَطٌ in the middle, among. These are all, as before said, the construct accusatives of nouns; such as بَيْنَ interval, حَوْلَ circumference, etc.

B. THE ADVERBS.

- 360.** There are *three* sorts of adverbs. The first class consists of B particles of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:—

- (a) أَ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. הֲ); [comp. § 21, d]. The form هُ occurs C dialectically, for example in هَذَا الَّذِي هُمَا nonne? for أَمَّا (see § 362, h), هَذَا الَّذِي, for أَذَا الَّذِي, is this he who—? [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When أَ is followed by another êlif with hêmza, an l is inserted between the two hêmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following êlif is pronounced with kèsra, it is converted into ي with hêmza, as أَأَنْتَ, أَأَنْتَ.]

- D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَمُ اللَّهُ, God will suffice thee against them. It is an abbreviation of سَوْفَ, in the end (Heb. Aram. סוֹף, end), [and is called حَرْفُ التَّنْفِيسِ the particle of amplification].

(c) لَ, affirmative, certainly, surely. This may be (a) لَمْ جَوَابِ, the la that corresponds to, or is the complement of, an oath, as لَقَسِمِ وَاللَّهِ لَفَعَلَنْ by God, I will certainly do (it); وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out; (β) *الْلَامُ الْمُوَظَّئَةُ لِلْقَسَمِ* the *la* that smooths A
 the way for the oath, as the first *la* in *لَأُكْرِمَنَّكَ* by God, if indeed you show me honour, I will certainly show you
 honour; (γ) *لَا* the *la* that corresponds to, or is the
 complement of *lau* (if) and *lau-lā* (if not), as *فَلَوْلَا اللَّهُ عَلَيْكُمْ*
وَرَحْمَتُهُ لَا تَتَّبِعْتُمُ الشَّيْطَانَ if it had not been for the goodness of God
 towards you and His mercy, verily ye would have followed Satan;
 (δ) *لَا* the affirmative *la*, or] *لَا* the B
 inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect,
 as *لَا تَتَمُّ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in
 their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy
 Lord will judge between them on the day of the resurrection; (ε) *الْلَامُ*
الْفَارِقَةُ [or *الْلَامُ الْفَاصِلَةُ*] the distinguishing *la*, which is prefixed to the
 predicate of *إِنَّ*, standing for *إِنَّ* [in order to
 distinguish it from the negative *إِنَّ*], as *إِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ verily over every soul there is a guardian;
بُئِنَّا كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly; confirming a previous statement, as
مَا قَامَ زَيْدٌ Zèid has come to thee, *أَجَلٌ* yes, (he has); *قَدْ أَتَاكَ زَيْدٌ*
زَيْدٌ Zèid did not stand up, *أَجَلٌ* yes, (he did not); *ثَوْبٌ تَذْهَبُ* thou wilt go
 away, *أَجَلٌ* yes, (I will). But in reply to an interrogation, it is better
 to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo! see! behold!* *إِذَا* is used after *بَيْنَا*
 and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zèid was standing, behold, he saw 'Amr;

- A *إِذَا دَارَتْ مَيَاسِيرُ* for *while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفَاجَأَةِ, or إِذَا الْفَجَائَةِ, that is to say 'idā indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ *I went out, and lo, Zèid was at the door*; بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا *while we were in such and such a place, lo, Zèid came upon us.*

[(c) إِذَاكَ or إِذَاكَ then.]

(d) إِذْنُ, or إِذَا, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is ذَنْ.

(e) أَلَا *nonne?* Compounded of أ (§ 361, a) and لَا *not* (Heb. הֲלֹא). [It is very often followed by إِنَّ or وَإِنَّ: (وَإِنَّ) أَلَا إِنَّ now surely.]

C [(f) أَلَّا *nonne?* syn. of هَلَّا.]

(g) أَمْ, interrogative, *an?* أَمْ أ (Heb. הֲ ה), *utrum an?*

(h) أَمَّا *nonne?* Compounded of أ and مَا *not*. Dialectic varieties are أَمْ, أَمَّا, هَمَّا, عَمَّا, عَمَّا, and حَمَّا or حَمَّى. [أَمَّا إِنَّ *truly, now surely.*]

[(i) إِمَّا or إِمَّا in that case, then at least.]

[(k) إِنَّ *not*, syn. of مَا, frequent in the Kor'an and in old poems.

D In later times it is only used in combination with the negative مَا as a corroborative, مَا إِنَّ *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) إِنَّ الْمَخَفَّةَ مِنَ الثَّقِيلَةِ *in verily*, called *the lightened* in § 361, c, e), usually without government.]

(m) إِنَّ *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. הִנֵּה, הִנֵּה, Syr. اِنِّ). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّى** A
 (Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **هُ**
 in this case often represents and anticipates a whole subsequent clause
 (**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
 the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ كَبِيرٌ, *verily God is great*. This the grammarians regard as an
 inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الَلَامُ الْمَرْحَلَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
 in the compound **لَإِنَّ لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of
إِنَّ and **مَا**.

(o) **أَنَّى** *whence? [where?] how? [when?]* With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِي** *yes, yea*; always followed by an oath, as **إِي وَاللَّهِ** *yes, by
 God!* This formula is sometimes shortened into **إِي اللَّهِ**, **إِيَّيَ اللَّهِ**, and
إِيَّيَ اللَّهِ. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ**
 comes the vulgar **أَيُّوَهْ** [**أَيُّوَا**].

(r) **إِيَّانَ** *when?* Dialectically also **إِيَّانَ**. It is a conjunction D
 when it signifies *whenever*.]

(s) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever*
 (Heb. **אֵינָן** in **אֵינָן**, **אֵינָן**, **אֵינָן**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb.
בְּלָא, Phœn. **בל**). [When it is followed by a single word it is a
 conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art);* **لَمْ يَقُمْ زَيْدٌ** *Zèid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **ثُمَّ** [or **ثَمَّه**], in pause **ثَمَّه**, *there* (Heb. **שָׁמָּה**, Syr. **لْهَ**).

B (x) **جَئِرَ**, sometimes **جَيْرَ**, *yes*.

(y) **فَقَطُ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رُبَّمَا** in its two acceptations*].

D (aa) **قَطُ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **قَطُ** **لَمْ أَرَهُ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتَهُ قَطُ** *did you ever see him?*]†. Rarer forms are **قَطُ**, **قَطُ**, **قَطُ**, **قَطُ** and in pause **قَطُ**.

* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطُ** in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

(cc) كَلَّا *not at all, by no means*, حَرْفُ الرَّدِّع the particle of repelling or averting; as رَبِّىْ أَهَانِىْ كَلَّا *my Lord hath humbled or despised me; by no means.*

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. לֹא, לוֹ) the significations of the Heb. לֹא and אַל. B

(ee) لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنَّا, لَكِنِّىْ are used as well as لَكِنِّىْ. [When لَكِنَّ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمْ *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمَا *why not?* syn. of أَلَا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zèid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِمُ, and more rarely نَعِمُ, نَعَامُ, and نَحْمُ.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَا (الَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهْنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هَهْنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَاهُنَا or هَهْنَا, هُنَاكَ, and هُنَاكَ.
- B **363.** The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; عَلْ مِنْ عَلْ *above**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; حَيْثُ *where*, مِنْ حَيْثُ *whence*, إِلَى حَيْثُ *whither*, حَيْثُمَا *wherever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارِقُكَ عَوْضُ, *I will never leave you*; لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this*; فَحَسْبُ *enough, only*; also فَحَسْبُ.

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; أَنْفًا *just now, a little while ago*; أَلْبَتَّ *decidedly*, usually with a negative لَا أَفْعَلُهُ أَلْبَتَّ *I will not do it, decidedly*; جَدًّا *very, very much, extremely*, placed

- D after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; رَوِيدًا *gently*; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*;

* [On the various forms of this phrase see ʿn-Naḥḥās on 'Imrulkais *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلَّآنَ *now, at present*; أَلْيَوْمَ *today* (Æth. **ṗ-ṗṓ**: A *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܚܝܢ**); مَعًا *together*; etc. To the same class belong the following adverbs:

[(a) **بَيْدَ** *except, but*.]

[(b) **حِينَ** *when* (lit., *at the time of*—).

(c) **رُبَّمَا** [*often, but more usually*] *sometimes; perhaps*; lit., *O the quantity of that which*— (**رُبَّ** = Heb. **רַב**); [comp. Vol. ii, § 84, rem. c]. B

[(d) **رَيْثَمَا, رَيْثَ** *whilst, during*.

(e) **سَوْفَ**, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end*.

(f) **لَا سِيَّمَا**, and, with the omission of the negative, **سِيَّمَا**, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are **لَا سِيَّمَا** and **لَا سِيَّمَا**.

(g) **كَيْفَ** *how?* *

C

[(h) **لَا مَحَالَةَ** *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with **لَا مَحَالَةَ** like its synonym **لَا بُدَّ**.]†

(i) **وَحْدَ**, used only in connection with pronominal suffixes, as **وَحْدَهُ** *he alone*, **وَحْدَهُم** *they alone*. It is etymologically = **يَحْدَ**, but in sense = **بِدَ** in **لُبْدَهُ, لُبْدَهُم**.

[Here too may be mentioned the adverbial expressions **بَيْتَ بَيْتَ** lit., *tent to tent or house to house* in **هُوَ جَارِي بَيْتَ بَيْتَ** *he is my next-door neighbour*; **صَبَاحَ مَسَاءَ** *every morning and evening*; **سَتَاتَ سَتَاتَ** in

* [On the derivation of **كَيْفَ** see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [**لَا جَرَمَ** (also **لَا ذَا جَرَمَ** and **لَا ذَا جَرَمَ**), *verily, truly*, seems to be compounded of **لَا** *nay* and the verb **جَرَمَ** *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

- A *sundry parties.* The rule is that when two nouns are made one, they lose their *tênwîn* and become indeclinable, ending in *fetha*, as *خُمْسَةٌ عَشْرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصٌ حَيْصٌ* *straitness*. D. G.]

REM. a. In *أَمْسٍ*, *yesterday*, Heb. *אֵמֶשׁ*, the *kèsra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَمْسٍ* and *الْأَمْسِ*.

- B Some of the Arabs used *مُذْ أَمْسٍ* instead of *مُذْ أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—!* (rarely *لَيْتِي*), *لَيْتَكَ*, etc.; *لَعَلِّي* *perhaps I—* (rarely *لَعَلْنِي*), *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *غَنَّ*, *أَنَّ*, *لَعَنَّ*.

- C *رَعَنَّ*, *وَعَنَّ*, *لَوَنَّ*, *لَعَنَّ*, and *رَعَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَطْفِ* [or *الْعَوَاطِفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, *and* (Æth. **ⲱ**: *wa*, Heb. Aram. *וּ*, *ו*).

(b) *فَ* (*حَرْفُ تَرْتِيبٍ*, or more exactly *حَرْفُ عَطْفٍ*), *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا***.

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوَلَا** means *nonne?* **أَفَلَا** *nonne igitur?*]

(c) **لِ**. This may be (α) **لَا مَرَّ الْأَمْرِ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطِبْ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kèsr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْأَلَامُ النَّاصِبَةُ** *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ لِيَغْفِرَ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **بِئَنَّى**.

367. The most common separable conjunctions are:—

D

(a) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabarī* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **لَمَّا** *when*. D. G.]

A (b) **إِذَا** *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as **إِذَا** (§ 362, *d*), are connected with the obsolete noun **إِذٌّ**, *time*, the genitive of which occurs, for example, in **حِينَئِذٍ** *at that time*, **يَوْمَئِذٍ** *on that day*. Compare Heb. **וְעַתָּה** and **וְעַתָּה**, Bibl. Aram. **וְעַתָּה**, Æth. **ḤḤ H**: *now*, **ḤḤ H**: *when?* [Compound **إِذَا مَا** *whenever*.]

B [(c) **أَمْ** *or*, as syn. of **أَوْ** in alternative questions.]

(d) **أَمَّا**, followed by **فَ**, *as for*, *as regards*; e.g. **أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ** *as for the ship, it belonged to poor men who worked on the sea*. The form **أَيَّمَا** also occurs. Used twice or oftener, it corresponds to the Greek *mèn*—*δέ*.

(e) **أَنَّ** *that*, *so that*, *in order that* (*ut*), *that* (*quod*). A dialectic variety is **عَنْ**. Compounds: **كَأَنَّ** *as it were*, *as if*; **لِأَنَّ** *that*, *in order that*, *because*; see *g*. Further: **أَلَّا** *that not* (*ut non*, *ne*, *quod non*), comp. of **أَنَّ** and **لَا** (see § 14, *b*); **لِئَلَّا** *in order that not* (*ideo ne*).—Like **בִּי** in Heb. and **οὕτω** in Gr., **أَنَّ** also serves to introduce direct quotations (**أَنَّ الْمَفْسِرَةَ** *the explicative 'an*), as **وَنُودُوا أَنَّ تِلْكَمُ أَنْ تِلْكَمُ** *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as **أَشَارَتْ إِلَيَّ أَنْ خُذْهَا** *she made a sign to me meaning Take her*.

(f) **إِنْ** [and **إِذَا**, conditional particle] (**حَرْفُ شَرْطٍ**) *if*, dialectically **وَإِنْ** or **وَأَنَّ**, sometimes written **وَإِنْ** and **وَإِنْ**, to distinguish it from **وَإِنْ** *and if*, and hence called **إِنْ أَلَوْصِلِيَّةٌ**; compounded with **لَ** (§ 361, *c*), **لِئِنْ** *verily if*, *if indeed*; Aram. **וְאִם**, **וְאִם**; Æth. **ḤḤ H**: *'ema*; Heb. **אִם**.—**إِلَّا**, compounded of **إِنْ** and **لَا**, (*a*) *if not*, in which case it stands for a whole clause; (*β*) **حَرْفُ اسْتِثْنَاءٍ** (exceptive particle), *unless*,

saving, except, but*, with a preceding negative, only. Heb. לֹא-כִּן, A
 Aram. לֹא-כִּן, לֹא-כִּן; Æth. ከሌ: ('allā) but.—إِذَا, rarely إِذَا [or إِذَا],
 compounded of إِنْ and مَا; . . . وَإِذَا . . . إِذَا, or . . . أَوْ . . . إِذَا,
 either — or —.

(g) أَنَّ that (quod). It is followed by a noun or pronominal suffix
 in the accus., but in the 1st pers. أَنَا, أَنْتَى are used as well as أَنْتِي,
أَنْتَا. The suffix هُ in this case often represents and anticipates a whole
 subsequent clause (ضَمِيرُ الْقِصَّةِ, or ضَمِيرُ الشَّأْنِ, the pronoun of the story B
 or fact). See § 362, m.—Compounds: كَأَنَّ as it were, as if; لِأَنَّ
 because. See e.

(h) أَوْ or (vel, sive). Heb. וְ, Syr. أَوْ.

(i) ثُمَّ (فُمَّ, ثُمَّتْ), then, thereupon, next; a حَرْفُ
تَرْتِيبٍ (§ 366, b), connecting words and clauses, but implying succession
 at an interval. [In genealogical statements ثُمَّ is often used (like the
 German *und zwar*) to indicate a transition from the general to the C
 more special, e.g. حُدَيْفَةُ الذَّبْيَانِيِّ ثُمَّ الْفَزَارِيُّ, *Hudèifa of the tribe of*
Dubyān and of the subdivision Fazāra.] Connected with it is the
 adverb ثُمَّ (§ 362, w).

(k) حَتَّى till, until, until that, so that; identical with the pre-
 position, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

[(l) عِنْدَمَا when (syn. of لَمَّا).]

(m) كَيْ (حَرْفُ تَعْلِيلٍ), a particle assigning the motive or reason) D
 in order that, with the Subjunctive.—Compounds: لِكَيْ in order that,
كَيْلَا in order that not.

* إِلَّا أَنْ and غَيْرَ أَنْ are very often used in the sense of *but* =
 لَكِنْ. D. G.]

- A (n) لَمَّا (also لَمَّا أَنَّ) *after, when (postquam), [as, since (quoniam),]* with the *Perfect*. [لَمَّا is also syn. with لَوْلَا *unless*, especially after the verbs that signify *to beseech*. D. G.]
- (o) لَوْ, hypothetical particle, *if* (Heb. לִּאֲמֹנֶה).—Compounds : لَوْלَا, *if not*, [لَوْوَ *even though*].
- (p) مَا الدَّيْمُومَةِ مَا, *mā denoting duration*), *as long as*, with the *Perfect*.
- B [(q) مَتَى and مَتَى مَا (§ 362, ll) *when, whenever.*]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs أَصَوَاتٌ, *sounds* or *tones*. Some of those most commonly in use are: أ (ألف البداءة) or آ

- O! *ho!* يَا O! before nouns in the nomin. or accus. C *without* the article; أَيُّهَا, or يَا أَيُّهَا, O! before nouns in the nomin. *with* the article; هَا *lo! see! there!* (see § 344); هَاهُ, or هَاهُ, or هَاهُ, or هَاهُ; آو, آو, آو; (آوَتَاهُ) آوَتَاهُ, (آوَاهُ) آوَاهُ, (آوَاهُ) آوَاهُ, (آوَاهُ) آوَاهُ; آوَاهُ; آوَاهُ; وَآوَاهُ, Oh! ah! alas! وَيْ woe! (Aram. وَي, Æth. **WE**: *væ*); وَيْ, وَيْ, come on! أَلَا, هَلَا, O! up! come! [Heb. حَيَّ عَلَى الصَّلَاةِ, as عَلَى, followed by حَيَّ come!]; **הַלְלָהּ**, Aram. **הַלְלָהּ**]; D *come to prayer!* in composition, حَيَّيْ or حَيَّيْ, حَيَّيْ or حَيَّيْ, (حَيَّيْ or حَيَّيْ), حَيَّيْكَ, with إِلَى or عَلَى, and also with ب (in the sense of **هَيِّئْ** make haste, or **اِزْمِ** keep to, or **ادْعُ** call); **هَيْتُ** come here! **هَلُمَّ** come here, bring here! (Heb. **הָלֵךְ**) as **هَلُمَّ إِلَيْنَا** come here to us, **هَلُمَّ شُهَدَاءَكُمْ** bring here your witnesses; [**هَيْبَاتُ** far from it!]; **وَاهَا**, **وَاهَا**, and **هَيَّا** make haste; **وَاهَا**, O!

excellent! bravo! بَخْ, بَخْ, بَخْ, بَخْ, etc., *well done! bravo!* A
capital! اَخْ, اَخْ, اَفْ, اَفْ, اَفْ, اَفْ, اَفْ, اَفْ, اَفْ, اَفْ, *ugh! faugh! fie!*
 صَهْ, صَهْ, *kush! silence!* اِيْهَآ be silent! *give up!* مَهْ, مَهْ, *stop! give up!*
let alone! اِيْهْ, اِيْهْ, *go on! proceed! say on!*—Here too may be
 mentioned: (α) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَسْ; camels, هَيْدْ or هَيْدْ, حَوْبْ, حَوْبْ, حَوْبْ; in making camels B
 kneel, اِيْخْ or اِيْخْ, نَخْ, نَخْ, نَخْ; in calling camels to water, جَوْبْ; in driving
 sheep or goats, هُسْ; in calling a dog, قُوسْ; in driving a dog away,
 هَجْ, هَجْ, هَجْ; (β) words imitative of cries and sounds; e.g. مَاءْ (the
 bleat of an antelope), غَاقْ (the croak of a raven), شَيْبْ (the sound
 made by the lips of a camel in drinking), طِيخْ, طِيخْ (laughter), أَعْ, أَعْ C
 or هُعْ, هُعْ (vomiting), طَاقْ (a blow), قَبْ (the stroke of a sword), طَقْ
 (the sound of a falling stone), طَقْ (the splash of a frog), etc.

REM. a. يَا is often written defectively; as يَرْسُولُ اللَّهِ *O Apostle*
of God! يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 اِيْهَآ has a feminine اَيْتَهَآ, but the masc. form is often used even with
 feminine nouns.

REM. b. The noun that follows وَآ [and *ya oh!*] not unfrequently D
 takes, instead of the usual terminations, the ending مَا, in pause اَهْ
 [called اَلْفُ التَّدْبِيَّةِ]; as وَآ زَيْدَا, or وَآ زَيْدَاهْ, *Oh Zèid!* وَآ أَمِيرْ
 اَلْمُؤْمِنِيْنَآ *alas for the Commander of the Believers!* If the noun
 ends in ʿelif maḵṣūra (ـَى), the ـَى is changed into اِ, and a simple هْ
 added, as وَآ مُوسَاهْ, *Oh Moses!* though وَآ مُوسِيَا or وَآ مُوسِيَاهْ may
 also be used. Instead of مَا we sometimes find ـَى, as وَآ أَسْفَى, or
 وَآ حَرْبَى, *Oh my grief!*

- A REM. c. From **وَي** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْحٌ** and **وَيْلٌ**, whence we can say, for example, **وَيْحٌ لِّزَيْدٍ**, **وَيْحًا لِّزَيْدٍ**, **وَيْحَ زَيْدٍ**, **وَيْلًا لَهُ**, **وَيْلًا لَهُ**, **وَيْلٌ لَهُ**, **وَيْحُهُ**, **وَيْحَكَ**, **وَيْلَكَ**, **وَيْلِي**, **أَوَيْلُ لَهُ**, etc. The expression **وَيْلٌ لِّإِمَّةٍ** or **وَيْ لِّإِمَّةٍ** is contracted into **وَيْلِمُهُ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**.
- B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِمِي**, dual **هَلِمَا**, plur. masc. **هَلُمُوا**, fem. **هَلُمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the
- C 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**.—**هَآ** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَآكِ** *take her!* Or a hèmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَآءُ**, f. **هَآءِ**; dual **هَآؤُمَا**, pl. m. **هَآؤُمْ**, f. **هَآؤُنَّ**; as **هَآؤُمْ أَقْرَبُوا كِتَابِيَهٗ**, *take, read my book*. Other varieties are: **هَآُ** (like **هَبْ**), f. **هَآِي**, etc.; **هَآَ** (like **رَامَ**), f. **هَآِي**, etc.; and **هَآَكَ**, f. **هَآَكِ**, etc.

PARADIGMS
OF THE
VERBS.

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلْنُ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنُ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنُ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ
C	Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلْنَ	يَقْتُلْنَ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلْنَ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلْنُ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m. قَاتِلْ	قَتْلُ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ	
	f. قَاتِلِيْ		f. أَقْتُلِيْ	أَقْتُلِينَ	أَقْتُلِينَ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
			Plur. 2. m. أَقْتُلُوا	أَقْتُلْنَ	أَقْتُلْنَ	
			f. أَقْتُلْنَ	أَقْتُلْنَ	أَقْتُلْنَ	

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلَنَّ
	f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
	2. m. قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
	f. قُتِلْتَ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلَنَّ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
	f. قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
	2. c. قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	...
	f. قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
	2. m. قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	...
	f. قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلَنَّ	نُقْتَلَنَّ
<i>Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ</i>						

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقْتَ)	يَفْرُقُ	افْرِقْ	فَرَقٌ
	خَشَنَ (2. m. خَشَنْتَ)	يَخْشُنُ	اخْشُنْ	خُشُونَةٌ خَشَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B <i>AP</i> N. Ag.	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
<i>Macedon</i> N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْتِلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	نُقْتِلَ	نُقُوتِلَ
Imperf.	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C <i>PP</i> Nom. Pat.	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

TABLE IV. THE QUADRI-

ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقْمِنَطَرَ	أَقْمِطَرَ
D Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقْمِنِطِرُ	يَقْمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقْمِنِطِرْ	أَقْمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقْمِنِطِرٌ	مُقْمِطِرٌ
N. Verbi.	قَمِطْرَةٌ	تَقَمِطِرْ	أَقْمِنِطَارٌ	أَقْمِطِرَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِفْتَتَلَ	اِسْتَقْتَلَ	اِفْتَاتَلَ
يَنْقَتِلُ	يَقْتَتِلُ	يَفْتَتِلُ	يَسْتَقْتِلُ	يَقْتَاتِلُ
اِنْقَتِلْ	اِقْتَتِلْ	اِفْتَتِلْ	اِسْتَقْتِلْ	اِفْتَاتِلْ
مُنْقَتِلٌ	مُقْتَتِلٌ	مُفْتَتِلٌ	مُسْتَقْتِلٌ	مُقْتَاتِلٌ
اِنْقِتَالٌ	اِقْتِتَالٌ	اِفْتِتَالٌ	اِسْتِقْتَالٌ	اِفْتِيَالٌ

B

اُنْقَتِلَ	اُقْتَتِلَ	اُسْتُقْتِلَ
يُنْقَتِلُ	يُقْتَتِلُ	يُسْتَقْتِلُ
مُنْقَتِلٌ	مُقْتَتِلٌ	مُسْتَقْتِلٌ

C

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مَتَقْمِطِرٌ	مُقْمِطِرٌ	مُقْمِطِرٌ	

A

TABLE V. *a.* FIRST FORM OF THE

ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدَنَّ	يَمُدَّنْ
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدَنَّ	تَمُدَّنْ
B 2. m.	مَدَدَتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدَنَّ	تَمُدَّنْ
	f. مَدَدَتْ	تَمُدِّينَ	تَمُدِّيَ	تَمُدِّيَ	تَمُدِّنَ	تَمُدِّنْ
1. c.	مَدَدَتْ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدَنَّ	أَمُدَّنْ
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	. . .
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	. . .
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	. . .
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّنَ	يَمُدُّنْ
	f. مَدَدْنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَّانِ	. . .
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدُّنَ	تَمُدُّنْ
	f. مَدَدْتُنَّ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَّانِ	. . .
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدَنَّ	نَمُدَّنْ

D

*N. Ag.**N. Verbi.**Imperative.*

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m.	أَمُدِّنْ	أَمُدِّنْ
	f. مَادَّةَ			أَمُدِّيَ	أَمُدِّيَ
			Dual. 2. c.	أَمُدَّانِ	. . .
			Plur. 2. m.	أَمُدُّنَ	أَمُدُّنْ
			f.	أَمُدُّنَّانِ	. . .

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مَدَّ	يَمْدُ	يَمْدَ	يَمْدُ	يَمْدَنَّ	يَمْدَنَّ
f.	مَدَّتْ	تَمْدُ	تَمْدَ	تَمْدُ	تَمْدَنَّ	تَمْدَنَّ
2. m.	مَدَدْتَ	تَمْدُ	تَمْدَ	تَمْدُ	تَمْدَنَّ	تَمْدَنَّ
f.	مَدَدْتِ	تَمْدِينَ	تَمْدِي	تَمْدِي	تَمْدَنَّ	تَمْدَنَّ
1. c.	مَدَدْتُ	أَمْدُ	أَمْدَ	أَمْدُ	أَمْدَنَّ	أَمْدَنَّ
Dual. 3. m.	مَدَّا	يَمْدَانِ	يَمْدَا	يَمْدَا	يَمْدَانِ	...
f.	مَدَّتَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	...
2. c.	مَدَدْتُمَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	...
Plur. 3. m.	مَدُّوا	يَمْدُونَ	يَمْدُوا	يَمْدُوا	يَمْدَنَّ	يَمْدَنَّ
f.	مَدَدْنَ	يَمْدُونَ	يَمْدُونَ	يَمْدُونَ	يَمْدَدْنَ	...
2. m.	مَدَدْتُمْ	تَمْدُونَ	تَمْدُوا	تَمْدُوا	تَمْدَنَّ	تَمْدَنَّ
f.	مَدَدْتُنَّ	تَمْدُونَ	تَمْدُونَ	تَمْدُونَ	تَمْدَدْنَ	...
1. c.	مَدَدْنَا	نَمْدُ	نَمْدَ	نَمْدُ	نَمْدَنَّ	نَمْدَنَّ
<i>Nom. Pat.</i> Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.						

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .			يَمْدُ or يَمْدَ	مَدَّ or مَدَّ
3. m.	قَرَّ	يَقِرُّ	يَقِرَّ, يَغِرَّ, or يَغِرُّ	قِرَّ or قَرَّ, اِقِرَّ
	مَلَّ { (2. m.) (مَلِلْتُ) }	يَمَلُّ	يَمَلَّ, يَمِلَّ, or يَمِلَّ	مَلَّ or اَمَلَّ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDLÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَّ	تَمَادَدَ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدِّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدْ	أَمِدِّ	تَمَادِدْ	اِنْفِلِّلْ	اِمْتَدِّ	اِسْتَمَدِّ
		or أَمِدَّ			or اِمْتَدَّ	or اِسْتَمَدَّ
N. Ag.	مُمَادِدٌ	مُمَدِّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدِّ	مُسْتَمَدِّ
	or مُمَادَّ		or مُتَمَادَّ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	اِنْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادَّةٌ or مُمَادَّةٌ		or تِمَادٌ			
Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفِلَّ	اُمْتَدَّ	اُسْتَمَدَّ
Imperf.	يُمَادِدُ	يُمَدِّ	يَتَمَادَدُ	يُنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدِّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدِّ	مُسْتَمَدِّ
	or مُمَادَّ		or مُتَمَادَّ			

D The remaining forms present no irregularity ; e.g.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
II. Act.	مَدَدَ	يَمَدِّ	مَدِّ	مُمَدِّ	تَمَدِيدٌ
Pass.	مُدِّ	يُمَدِّ		مَمَدِّ	
V. Act.	تَمَدَدَ	يَتَمَدَدُ	تَمَدِّ	مُتَمَدِّ	تَمَدُّ
Pass.	تُمَدِّ	يَتَمَدِّ		مُتَمَدِّ	

TABLE VI. VERBUM PRIMÆ RAD. HÈMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَّرَ	
Imperf.	يَأْسِرُ	يَأْثُرُ	يُوَثِّرُ	يُوَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ	
Imperat.	ايسِرْ	اؤْثِرْ	اؤْثِرْ	اؤْثِرْ	تأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ	B
N. Ag.	أَسِرٌ	مُوَثِّرٌ	مُوَثِّرٌ	مُوَثِّرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ	
N. Verbi.	أَسَرٌ	تَأَثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَّرٌ	تَوَأَثَّرٌ or تَأَثَّرٌ	

مَوَائِرَةٌ

Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُوَثِّرَ	تَوُثِّرَ or تُوَثِّرَ	C
Imperf.	يُوسِرُ	يُوَثِّرُ	يُوَثِّرُ	يُوَثِّرُ	يَتَوَثَّرُ	يَتَوُثِّرَ or يَتُوَثِّرَ	
N. Pat.	مَأْسُورٌ	مُوَثَّرٌ	مُوَثَّرٌ	مُوَثَّرٌ	مُتَوَثِّرٌ	مُتَوُثِّرٌ or مُتُوَثِّرٌ	

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.	
VIII. Act.	اِيتَثَرَ	يَاثُرُ	اِيتَثِرْ	مُوَثِّرٌ	اِيتَثَارٌ	D
Pass.	اُوتَثِرَ	يُوَثِّرُ		مُوَثِّرٌ		
X. Act.	اِسْتَأَثَرَ	يَسْتَأَثِّرُ	اِسْتَأَثِرْ	مُسْتَأَثِّرٌ	اِسْتِثَارٌ	
Pass.	اُسْتُوتِرَ	يُسْتَأَثِّرُ		مُسْتَأَثِّرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	بَوَسَ	لَامَ	لَاءَمَ	الَامَ
Imperf.	يَسْأَلُ	يَسَارُ	يَبُوسُ	يَلِمْ	يَلَاءِمُ	يَلَامُ
	يَسْأَلُ	يَسَرُ				
Imperat.	اسْأَلْ	اسَارْ	ابُوسْ	لِمْ	لَاءِمُ	الِمْ
B	اسْأَلْ	اسَرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلِمْ	مَلَاءِمٌ	مَلَامٌ
N. Verbi.	سَوَالٌ	سُورٌ ¹⁶	بَاسٌ	تَلِمْ	مَلَاءِمَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لِمْ	لُوِمْ	أَلِمْ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَاءَمُ	يَلَامُ
C	يُسْأَلُ					
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَاءَمٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَّمَ	تَلَاءَمَ	اِنْجَاثَ	اِلْتَامَ	اِسْتَلَامَ	
Imperf.	يَتَلَّمُ	يَتَلَاءَمُ	يَنْجِثُ	يَلْتَمُ	يَسْتَلِمُ	
D	تَلَامَ	تَلَاءَمَ	اِنْجِثُ	اِلْتَمُ	اِسْتَلِمُ	
N. Ag.	مُتَلِّمٌ	مُتَلَاءِمٌ	مُنْجِثٌ	مُلْتَمٌ	مُسْتَلِمٌ	
N. Verbi.	تَلَوُّمٌ	تَلَاءَوُّمٌ	اِنْجِثَاتٌ	اِلْتَامٌ	اِسْتِلَامٌ	
Passive Perf.	تُلِّمَ	تُلُوِمْ	اُنْجِثَ	اُلْتَمَ	اُسْتَلِمَ	
Imperf.	يُتَلَّمُ	يُتَلَاءَمُ	يُنْجَاثُ	يُلْتَامُ	يُسْتَلَامُ	
N. Pat.	مُتَلَامٌ	مُتَلَاءَمٌ	مُنْجَاثٌ	مُلْتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

A

	I.				II.	III.
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنَأُ	يَخْطِئُ	يَدْنُوُ	يَبْرِي	يُبَارِي
Imperat.	اِبْرَأْ	اِهْنِئْ	اِخْطِئْ	اَدْنُوْ	بَرِئْ	بَارِئْ
N. Ag.	مُبَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مُبَرِّئٌ	مُبَارِئٌ
N. Verbi.	بَرُءٌ	هَنُءٌ	خَطْأٌ	دَنَاءَةٌ	تَجَرِئَةٌ	مُبَارَاءَةٌ
				دُنُوَةٌ	تَجَرِئَةٌ	

Passive Perf.	بُرِئَ	هُنِئَ	خُطِئَ	بُرِئَ	بُورِئَ
Imperf.	يُبرَأُ	يُهْنَأُ	يُخْطِئُ	يُبرَأُ	يُبارَأُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ	مَبْرَأٌ	مُبارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	اَبْرَأَ	اَتَبَرَأَ	اَتَبَارَأَ	اَنَسَبَأَ	اَهْتَنَأَ	اِسْتَبَرَأَ
Imperf.	يُبرِئُ	يَتَبَرِئُ	يَتَبَارِئُ	يَنْسِئُ	يَهْتِئُ	يَسْتَبِئُ
Imperat.	اَبْرِئْ	اَتَبَرَأْ	اَتَبَارَأْ	اَنَسِئْ	اَهْتِئْ	اِسْتَبِئْ
N. Ag.	مُبرِئٌ	مُتَبَرِئٌ	مُتَبَارِئٌ	مُنْسِئٌ	مُهْتِئٌ	مُسْتَبِئٌ
N. Verbi.	اِبْرَاءٌ	اَتَبَرُوءٌ	اَتَبَارُوءٌ	اَنَسِبَاءٌ	اَهْتِنَاءٌ	اِسْتِبْرَاءٌ
Passive Perf.	اُبرِئَ	اُتَبَرِئَ	اُتَبَوِئَ	اُنْسِئَ	اُهْتِنِئَ	اُسْتَبِئَ
Imperf.	يُبرَأُ	يُتَبَرَأُ	يُتَبَارَأُ	يُنْسَأُ	يُهْتَنَأُ	يُسْتَبَرَأُ
N. Pat.	مُبرَأٌ	مُتَبَرَأٌ	مُتَبَارَأٌ	مُنْسَأٌ	مُهْتَنَأٌ	مُسْتَبَرَأٌ

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اِجَلْ	اِدِدْ
B N. Verbi.	وَعَدٌ	وَرِثٌ	وَضَعٌ	وَجَلٌ	وَدٌّ
	عِدَّةٌ	رِثَّةٌ	ضَعَّةٌ		
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعِدٌ	مَوْرِثٌ	مَوْضِعٌ		مَوْدُودٌ

C	IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيَسَرَ	اتَّعَدَ	اتَّسَرَ	اسْتَوْعَدَ	اسْتَيْسَرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
Imperat.	أَوْجِبْ	أَيَسِرْ	اتَّعِدْ	اتَّسِرْ	اسْتَوْعِدْ	اسْتَيْسِرْ
N. Ag.	مَوْجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ
D N. Verbi.	إِجَابٌ	إَيَسَارٌ	اتِّعَادٌ	اتِّسَارٌ	اسْتِيعَادٌ	اسْتِيسَارٌ
Passive Perf.	أُوجِبَ	أُوسِرَ	اتُّعِدَ	اتُّسِرَ	اسْتُوعِدَ	اسْتُوسِرَ
Imperf.	يُوجَبُ	يُوسَرُ	يَتَّعَدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
N. Pat.	مَوْجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ

TABLE X. VERBUM MEDIÆ RAD. و.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولُنْ
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولُنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولَنَّ	يَقُولُنْ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ

B

C

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولَنَّ	قُولُنْ
			f.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسُرْ	يَسِيرَنَّ	يَسِيرُنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
B 2. m.	سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُنْ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ
	f. سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونَ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرُنْ

D		<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	سَائِرْ	سِيرْ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرُنْ
	f. سَائِرَةٌ			f. سِيرِي	سِيرَنَّ	سِيرُنْ
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...
			Plur. 2. m.	سِيرُوا	سِيرُونَ	سِيرُونَ
			f.	سِرْنَ	سِرْنَ	...

TABLE XII. VERBA MEDIÆ RAD. و ET ی.

A

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُعَالَ	يُقَلْ	يُعَالَنَّ	يُعَالُنْ
f.	قِيلَتْ	تُقَالُ	تُعَالَ	تُعَلْ	تُعَالَنَّ	تُعَالُنْ B
2. m.	قِلْتَ	تُقَالُ	تُعَالَ	تُقَلْ	تُعَالَنَّ	تُعَالُنْ
f.	قِلْتِ	تُقَالِينَ	تُعَالِي	تُعَالِي	تُعَالِينَ	تُعَالِينَ
1. c.	قِلْتُ	أُقَالُ	أُعَالَ	أُقَلْ	أُعَالَنَّ	أُعَالُنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُعَالَا	يُقَالَا	يُعَالَانِ	. . .
f.	قِيلَتَا	تُقَالَانِ	تُعَالَا	تُعَالَا	تُعَالَانِ	. . . C
2. c.	قِلْتُمَا	تُقَالَانِ	تُعَالَا	تُعَالَا	تُعَالَانِ	. . .
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُعَالُوا	يُقَالُوا	يُعَالُونَ	يُعَالُونَ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	. . .
2. m.	قِلْتُمْ	تُقَالُونَ	تُعَالُوا	تُعَالُوا	تُعَالُونَ	تُعَالُونَ
f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	. . . D
1. c.	قِلْنَا	نُقَالُ	نُعَالَ	نُقَلْ	نُعَالَنَّ	نُعَالُنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

		IV.	VII.	VIII.	X.
Active Perf. 3. s. m.		أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
	2. s. m.	أَقَلْتُ	اِنْشَلْتُ	اِقْتَلْتُ	اِسْتَقَمْتُ
B	Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
	Imperat.	أَقِلْ	اِنْشُلْ	اِقْتُلْ	اِسْتَقِمْ
	N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
	N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
	Passive Perf.	أُقِيلَ	اُنْشِيَ	اُقْتِيلَ	اُسْتَقِيمَ
C	Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
	N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	قَوْلٌ سَيْرٌ	قَاوَلٌ سَايَرٌ	تَقَوَّلَ تَسَيَّرَ	تَقَاوَلَ تَسَايَرَ
Imperf.	يَقُولُ يُسِيرُ	يُقَاوِلُ يُسَايِرُ	يَتَقَوَّلُ يَتَسَيَّرُ	يَتَقَاوَلُ يَتَسَايِرُ
D	N. Verbi.	تَقْوِيلٌ تَسْيِيرٌ	مُسَايَرَةٌ مُقَاوَلَةٌ	تَقَوُّلٌ تَسْيَرٌ
Passive Perf.	قُوِّلَ سُيِّرَ	قُوِّلَ سُوِّرَ	تُقَوَّلَ تُسَيَّرَ	تُقَاوَلَ تُسَايَرَ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi. اِسْوَدَادٌ

XI. اِسْوَادٌ يَسْوَدُّ اِسْوِيدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ B
f.	نَدَوْتَ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	تَنْدِينَ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ	أَنْدُونْ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْدُونْ	يَنْدُوا	يَنْدُوا	يَنْدُنْ	يَنْدُنْ
f.	نَدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونْ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوْتُنْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونَانِ	...
1. c.	نَدُونَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ	نَنْدُونْ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونْ	أَنْدُونْ
f.	نَادِيْةٌ		f.	أَنْدِي	أَنْدِينَ	أَنْدِينَ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنْ	أَنْدُنْ
			f.	أَنْدُونْ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمَى	يَرْمَ	يَرْمِ	يَرْمِينَّ	يَرْمِينُ
	f. رَمَتْ	تَرْمَى	تَرْمَى	تَرْمِ	تَرْمِينَّ	تَرْمِينُ
B 2. m.	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمِ	تَرْمِينَّ	تَرْمِينُ
	f. رَمَيْتِ	تَرْمِينَ	تَرْمَى	تَرْمَى	تَرْمَنَّ	تَرْمُنُ
	1. c. رَمَيْتُ	أَرْمَى	أَرْمَى	أَرْمِ	أَرْمِينَّ	أَرْمِينُ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمَنَّ	يَرْمُنُ
	f. رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَانِ	...
	2. m. رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمَنَّ	تَرْمُنُ
	f. رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَانِ	...
	1. c. رَمَيْنَا	نَرْمَى	نَرْمَى	نَرْمِ	نَرْمِينَّ	نَرْمِينُ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
D Sing. m.	رَامِ	رَمَى	Sing. 2. m.	أَرْمِ	أَرْمِينَّ
	f. رَامِيَّةُ			f. أَرْمَى	أَرْمَنَّ
			Dual. 2. c.	أَرْمِيَا	أَرْمِيَانِ
			Plur. 2. m.	أَرْمُوا	أَرْمَنَّ
				f. أَرْمِينَ	أَرْمِينَانِ

TABLE XVI. VERBA TERTIÆ RAD. و ET ی, MEDIÆ RAD. KESRATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضِيَنَّ	تَرْضِيَنَّ
1. c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual. 3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	...
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	...
f.	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	...
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رَضَا	Sing. 2. m.	اِرْضَ	اِرْضِيَنَّ	اِرْضِيَنَّ
f.	رَاضِيَةٌ	رَضَوْنَ	f.	اِرْضَى	اِرْضِيَنَّ	اِرْضِيَنَّ
			Dual. 2. c.	اِرْضِيَا	اِرْضِيَانِ	...
			Plur. 2. m.	اِرْضَوْا	اِرْضَوْنَ	اِرْضَوْنَ
			f.	اِرْضَيْنَ	اِرْضَيْنَ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. نَدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنَ	يُنْدَيْنَ
	f. نَدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	2. m. نَدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	f. نَدِيَتْ	تُنْدَيْنَ	تُنْدَى	تُنْدَى	تُنْدَيْنَ	تُنْدَيْنَ
	1. c. نَدِيْتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنَ	أُنْدَيْنَ
C	Dual 3. m. نَدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	...
	f. نَدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
	2. c. نَدِيْتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
Plur. 3. m.	نَدَوْا	يُنْدَوْنَ	يُنْدُوا	يُنْدُوا	يُنْدَوْنَ	يُنْدَوْنَ
	f. نَدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِ	...
D	2. m. نَدِيْتُمْ	تُنْدَوْنَ	تُنْدُوا	تُنْدُوا	تُنْدَوْنَ	تُنْدَوْنَ
	f. نَدِيْتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدِيَانِ	...
	1. c. نَدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيْنَ	نُنْدَيْنَ

Nom. Pat. Sing. m. مَنْدُوٌّ f. مَنْدُوَّةٌ

مَرْمِيَّةٌ مَرْمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقَضٍّ	مُقَاضٍ	مُقْضٍ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقَضِّيَّةٌ	مُقَاضِيَّةٌ	مُقْضِيَّةٌ	مُتَقَضِّيَّةٌ	مُتَقَاضِيَّةٌ
N. Verbi.	تَقْضِيَّةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ	تَقَاضٍ

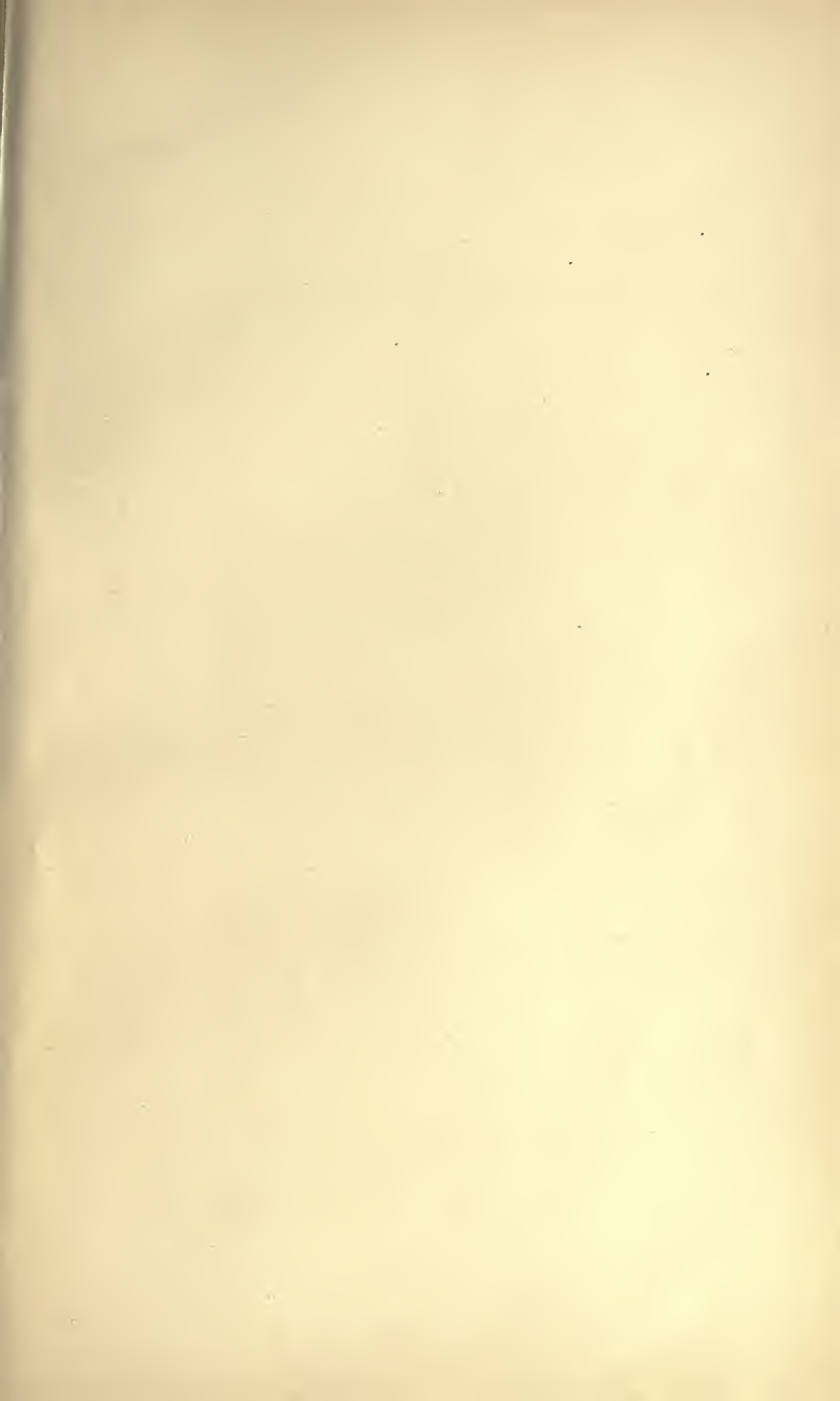
قِضَاءٌ

Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقْضَاةٌ	مُتَقَاضَاةٌ

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	انْقَضَى	يَنْقَضَى	انْقَضِ	مُنْقَضٍ	انْقِضَاءٌ
Pass.	انْقُضِيَ	يُنْقَضَى		مُنْقَضًى	D
VIII. Act.	اِقْتَضَى	يَقْتَضَى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتُضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اسْتَقْضَى	يَسْتَقْضَى	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	اسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضًى	

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